



CONCORDIA THEOLOGICAL MONTHLY

Melanchthon as Educator and Humanist

CARL S. MEYER

Melanchthon the Confessor

ARTHUR CARL PIEPKORN

The International Student—

Test of a Living Church

WILLIAM J. DANKER

Brief Studies

Homiletics

Theological Observer

Book Review

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Editorial Comment

In this issue we are continuing the observance of the 400th anniversary of the death of Philip Melancthon. To the articles appearing in the August issue of our journal, we are adding two more which likewise were read as a commemorative symposium at Concordia Seminary on April 20—21 of this year. In calling these articles to the attention of our readers, we have chosen to let Melancthon speak to us directly from his *Loci communes*, selecting some of his 33 theses, which conclude his treatise on Law and Gospel.

SUMMATION: LAW, GOSPEL, FAITH

1. Law is that teaching which prescribes what ought and what ought not to be done.

2. The Gospel is the promise of the grace of God.

3. The Law demands the impossible: love of God and neighbor. Rom. 8.

4. They who attempt to express the Law through human powers and free will, only feign external works and fail to express the affections which the Law demands.

6. Hence it is not the function of the Law to justify.

7. But the proper function of the Law is to reveal sin and therefore to confound the conscience, Rom. 3:20: "The knowledge of sin is by the Law."

8. To the conscience which now knows sin and is confused by the Law, Christ is revealed by the Gospel.

10. Faith, by which we believe the Gospel, showing us Christ, and by which Christ is received as the One who has placated the Father, which through grace is given, constitutes our righteousness, John 1:12: "As many as received Him, to them gave

He the power to become the children of God."

11. If indeed such faith alone justifies us, there is plainly no respect for our merits or our works, but only of Christ's merits.

12. Such a faith pacifies and exhilarates the heart, Rom. 5:1: "Being justified by faith we have peace."

13. And it results that for such kindness, for the fact that sin is forgiven for Christ's sake, God is loved in return, and thus the love of God is the fruit of faith.

20. He who has believed the Gospel and knows the goodness of God, his heart is now made erect so that he trusts God and fears Him and consequently abominates the counsels of the human heart.

21. Peter has most aptly said in Acts 15:9: "Hearts are purified by faith."

25. The Gospel is the promise of grace or the forgiveness of sins through Christ.

27. For the first promise was of grace or the promise of Christ. Gen. 3:15: "Her seed shall bruise thy head," that is, the Seed of Eve should bruise the kingdom of the serpent lying in wait for our heel, that is, sin and death.

30. Upon the birth of Christ the promises which had been made were consummated and the remission of sins was openly accomplished, for which purpose Christ was to be born.

33. Therefore he truly believes who in addition to threats believes the Gospel also; who turns his face to the mercy of God or to Christ, who is the Pledge of divine mercy. (Translation by Charles L. Hill, *The Loci Communes of Philip Melancthon* [Boston: Meador Publ. Co., 1944], pp. 215—218.)

Melanchthon as Educator and Humanist

By CARL S. MEYER

MELANCHTHON, it seems, lacked a sense of humor. Tactful, careful, intent on weighing the pros and cons of each question, working all day even on Sunday, grubbing and grinding, this was Melanchthon according to Martin Luther,¹ who had ample opportunity to observe his friend and colleague. These were his candid observations; some were made in admiration. Melanchthon sounds to us like a prissy scholar intent on teaching, research, and publication. Yet he has been hailed as *praeceptor Germaniae*, and in recognition of the 400th anniversary of his birth (Feb. 16, 1897) a monograph was published, *Philipp Melanchthon, Deutschlands Lehrer*.²

Can we speak of Melanchthon as humanist and educator? He was both. His humanism, moreover, conditioned his educational theories. As humanist he perpetuated "the medieval ideal of true religion rooted in sound learning."³

¹ E. Harris Harbison, *The Christian Scholar in the Age of the Reformation* (New York: Charles Scribner's Sons, 1956), pp. 115, 116, with references to TR, WA, IV, nos. 4577, 4907, 5054, 5091, 5124.

² Ferdinand Cohrs, *Philipp Melanchthon, Deutschlands Lehrer* (Halle: Verein für Reformationsgeschichte, 1897).

Karl Hartfelder, *Philipp Melanchthon as Praeceptor Germaniae* (Berlin, 1889).

Hill regards Melanchthon as "one of the greatest religious geniuses in the history of the Christian Church since the days of St. Augustine." Charles L. Hill, *The Loci Communes of Philip Melanchthon*. (Boston: Meador Publishing Co., 1944), p. 32.

³ The phrase, not applied to Melanchthon, is borrowed from May McKisack, *The Fourteenth Century, 1307-99*, Vol. IV in *The Oxford History of England*, ed. Sir. George

Melanchthon is *par excellence* the evangelical, Lutheran humanist, as Franz Lau calls him, whose humanistic influence pervades Lutheranism to the present day.⁴

Bainton calls humanism "a wanderer between the camps"⁵ of Romanism and Lutheranism. Perhaps it should be regarded as a bond between Romanists and Lutherans and between Calvinists and Lutherans, a common devotion to *bonae literae*. Melanchthon was the tie; his reputation was universal, equal to, if not greater than, that of Erasmus.⁶

Erasmus and Melanchthon remained close friends; Manschreck's judgment that Erasmus' controversy with Luther extinguished "the spark of friendship" between the two is too harsh, although the earlier freedom between them was now gone.⁷

Clark (Oxford: The Clarendon Press, 1959), p. 507.

⁴ Franz Lau, *Luther*, Sammlung Göschen, Band 1187 (Berlin: Walter De Gruyter & Co., 1959), pp. 20 f.

⁵ Roland H. Bainton, *The Reformation of the Sixteenth Century* (Boston: The Beacon Press, 1952), p. 69.

⁶ Already in 1518 Reuchlin found only Erasmus surpassing the twenty-one year old Melanchthon. *Corpus Reformatorum*, ed. C. G. Bretschneider (Halle, Saxony: C. A. Schwetscke and Son, 1834 ff.), I, 34, No. 17. Hereafter cited as C. R.

⁷ Clyde L. Manschreck, *Melanchthon, the Quiet Reformer* (New York and Nashville: Abingdon Press, 1958), p. 121. Bainton, pp. 68 f., is correct in his position of the lasting ties between Erasmus and Melanchthon. See also Louis Bouyer, *Erasmus and His Times* (Westminster, Md.: The Newman Press, 1960), p. 135.

Melanchthon's letter to Erasmus, Sept. 30, 1524, is full of warmth. Preserved Smith and

Erasmus in 1528 addressed Melanchthon as *doctissimus et eruditissimus vir*.⁸ Guillaume Postel, altogether differing with Melanchthon on the papacy, tried very hard to reconcile his views with those of the Lutheran humanist.⁹ Jacopo Sadoletto, humanist, papal secretary, bishop of Carpentras, and cardinal, wrote him, supposing that personal contact might be established for the reunion of Western Christendom.¹⁰

Melanchthon was held in high regard in England, in the England both of Henry VIII and of Edward VI, as humanist, scholar, educator, theologian. In the 1520s William Paget lectured on Melanchthon at Cambridge's Trinity Hall.¹¹ It was at Cambridge in 1524, it is true, that Hugh Latimer, in partial fulfillment for the requirements for his B.D. degree, delivered an oration against Magister Philippus, or as he put it, ". . . when I should be made

bachelor of divinity, my whole oration went against Philip Melanc[h]thon and against his opinions."¹² By 1533, it can be noted, rumors were rife in the court circles—these were the days when Henry was dissolving his bonds with Rome and with Catherine of Aragon—that Philip Melanchthon had come to England.¹³ In fact, he had been seen by a friend of the Venetian ambassador—so the ambassador said.¹⁴ These rumors confirm, for the present purposes, the great reputation of the learned Lutheran in England. In the curriculum reorganization at Cambridge in 1535 by royal injunctions, both Aristotle and Melanchthon were listed as prescribed authors (i.e., required reading).¹⁵ In the dispute at Cambridge regarding the proper pronunciation of Greek, Melanchthon and Reuchlin were cited in favor of the current Byzantine pronunciation.¹⁶ Roger Ascham, the English educator and humanist, in a letter to John Sturm, the humanist and educator of Strassburg, laments the death of

Charles M. Jacobs, eds., *Luther's Correspondence and Other Contemporary Letters, 1521—30* (Philadelphia: Lutheran Publication Society, 1918), II, 253—255, ep. 637.

In a letter to Joachim Camerarius, April 11, 1526, Melanchthon calls Erasmus a "viper" because of his bitter attack in the *Hyperaspites*. Ibid., II, 370, ep. 730. By Oct. 21, 1527, he was advising Luther not to use "bitter words" in his answer to Erasmus. Ibid., II, 415, ep. 775.

⁸ Otto Clemen, "Briefe aus der Reformationszeit," *Zeitschrift für Kirchengeschichte*, XXXI (1910), 88, No. 4.

⁹ William J. Bouwsma, *Concordia Mundi: The Career and Thought of Guillaume Postel (1510—81)*, (Cambridge, Massachusetts: Harvard University Press, 1957), p. 177.

¹⁰ Bouyer, p. 218. Richard M. Douglas, *Jacopo Sadoletto, 1477—1547, Humanist and Reformer* (Cambridge, Mass.: Harvard University Press, 1959), pp. 117—123.

¹¹ H. C. Porter, *Reformation and Reaction in Tudor Cambridge* (Cambridge: At the University Press, 1958), p. 84.

¹² *Sermons by Hugh Latimer*, ed. George Corrie for the Parker Society, (Cambridge: the University Press, 1844), p. 334.

¹³ *Span. Cal.*, IV ii (1531—33), no. 1043, p. 583; *Ven. Cal.*, IV (1527—33), no. 846, pp. 376 f.

¹⁴ *Ven. Cal.*, IV (1527—33), no. 858, p. 383. See also the letter of Chapuys to Charles V, *Span. Cal.*, IV. ii (1531—33), no. 1053, p. 610. Both letters were written on Feb. 23, 1533; both reported that Melanchthon was in England.

¹⁵ Porter, p. 50.

¹⁶ Stephen Gardiner to Thomas Smith, Sept. 18, 1542, in Elizabeth M. Nugent, ed. *The Thought and Culture of the English Renaissance: An Anthology of Tudor Prose, 1481 to 1555* (Cambridge: The University Press, 1956), pp. 100—104; James A. Muller, *Stephen Gardiner and the Tudor Reaction* (London: SPCK, 1926), p. 122.

the most learned Melanchthon.¹⁷ William Turner, another Englishman, speaks of him as one of the most erudite men and one of the best expositors of the Scriptures in all Europe.¹⁸ Thomas Cranmer addressed him as "most learned Melanc[h]thon." Melanchthon, he believed, had to be included in a gathering of "pious and learned men" or "wise and godly men"¹⁹ (note the humanistic coupling of concepts), those "who excel others in erudition and judgment."²⁰ Also to be included was John Calvin. Calvin, too, humanist and theologian, according to Theodore Beza in his "Life of Calvin," numbered Melanchthon with Martin Bucer and Peter Martyr among his "dearest friends."²¹

¹⁷ Roger Ascham to John Sturm, London, April 11, 1562, *The Zurich Letters (Second Series, 1558—1602)*, ed. Hastings Robinson for the Parker Society (Cambridge: The University Press, 1845), p. 71, no. XXIX.

¹⁸ William Turner to Henry Bullinger, July 23, 1566, *ibid.*, p. 125, no. LI.

¹⁹ Thomas Cranmer to Philip Melanchthon, Feb. 19, 1549, *Original Letters Relative to the English Reformation, 1537—58*, ed. Hastings Robinson for the Parker Society (Cambridge: The University Press, 1846), pp. 21, 22, no. XII.

²⁰ Thomas Cranmer to Philip Melanchthon, March 27, 1552, *ibid.*, p. 26, no. XV. *Miscellaneous Writings and Letters of Thomas Cranmer*, ed. James Cox for the Parker Society (Cambridge: The University Press, 1846), pp. 433, 434, no. CCXCVIII. See also Thomas Cranmer to John Laski, July 4, 1548, *ibid.*, pp. 420—422, no. CCLXXV; and Thomas Cranmer to John Calvin, March 20, 1552, *ibid.*, pp. 431—433, no. CCXCVII.

²¹ John Calvin, *Tracts and Treatises on the Reformation of the Church*, trans. Henry Beveridge and ed. Thomas F. Torrance (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1958), I, lxxxviii.

See Calvin's emotional outbreak in his treatise "Clear Explanation and Sound Doctrine concerning the True Partaking of the Flesh and Blood of Christ in the Holy Supper in order to

I have stressed this aspect of Melanchthon as a "bridge" between Lutherans and Romanists and between Lutherans and Reformed because Christian humanism had an ethical and an esthetic content rather than an exclusively theological one. Mason, in a survey of English humanism, remarks:

The Humanists' duty was rather to remind people like himself of what the demands of faith and reason were: namely, to condemn if not to remedy the social abuses of Christianity in Christendom: to promote a longing for a better order: to prevent oblivion of the standards: to keep continuity with the primitive teaching of the early Church.²²

Christian humanism involves more than *studia humanitatis et literarum*—to use Cicero's phrase—or "the perfection that poetry, painting, and writing is now brought unto"—to employ a clause of Machiavelli—or a crass imitation of the Greeks and Romans. It includes a return to the sources, *ad fontes*.²³ Erasmus, the

dissipate the mists of Tileman Heshusius," John Calvin, *Tracts and Treatises on the Doctrine of Worship of the Church*, trans. Henry Beveridge and ed. Thomas F. Torrance (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1958), II, 489 f.: "O PHILIP MELANCHTHON! for I appeal to thee who art living in the presence of beatific rest: Thou hast said a hundred times, when, weary with labour and oppressed with sadness, thou didst lay thy head familiarly on my bosom, Would, would that I could die on this bosom! Since then, I have wished a thousand times that it had been our lot to be together! Certainly, thou hadst been readier to maintain contests, and stronger to despise obloquy, and set at nought false accusation."

²² H. A. Mason, *Humanism and Poetry in the Early Tudor Period: An Essay* (London: Routledge and Kegan Paul, 1959), p. 126.

²³ Johan Huizinga, "The Problem of the Renaissance," *Men and Ideas: History, the Middle Ages, the Renaissance* (New York: Meridian Books, Inc., 1959), p. 246.

prince of the Christian humanists, said: "My whole purpose in life has always been twofold: to stimulate others to cultivate *bonae literae* and to bring the study of *bonae literae* into harmony with theology."²⁴ Juan Vives, in the preface of his *De disciplinis*, has one of the best expositions of the task of the Christian humanist. A training in Greek and Latin, a knowledge of classical authorities purged of impiety and illumined with Christian "daylight," a pursuit of rational inquiry, these—the Christian frame of reference seemed self-evident—were his goals.²⁵ A *Ratio discendi* by Philip Melanchthon of 1522 recommended the study of the humanities under religious auspices; the languages, he said, were necessary for the Gospel.²⁶ Melanchthon was in full agreement with Sir (or Saint) Thomas More, that *belles-lettres* taught in good schools made for the complete person and made for the

civilized state.²⁷ He, therefore, congratulated students of theology (in the preface to Luther's *Operationes in psalmos* in 1519) on the scholarship of that day, a day in which Erasmus, Reuchlin, Capito, Oecolampadius, and Carlstadt were luminaries. He asked them to bring pure minds to it, that is, to lay aside "all human prejudices; in short, to read Christ's book under Christ's guidance."²⁸ With the ethical and esthetic appreciation of good letters, Melanchthon combined a keen appreciation of art, at least to judge from his comments on Dürer's works.²⁹

Letters and grammar and rhetoric and Aristotle for the sake of the Gospel—this sums up the educational philosophy of Philip Melanchthon, humanist and educator. He wrote a refutation of Pico della Mirandola's argument that philosophy is superior to rhetoric, arguing that wisdom must be transmitted, not merely contemplated.³⁰ Wisdom is the revelation of God in the Word of God, that is, in the Incarnation and in the Scriptures. "For wisdom," Melanchthon continues, "is not only the Word of God revealed in the creation, in the salvation of man in the Church, but also the Law and the Gospel." This wisdom

Almost without exception the older humanists remained in the Roman Catholic Church; the younger humanists became followers of Luther. The *ad fontes* appeal was recognized by them in Luther's *sola Scriptura*. Von Bernd Moeller, "Die deutschen Humanisten und die Anfänge der Reformation," *Zeitschrift für Reformationsgeschichte*, LXX (1959), 46–61.

²⁴ Quoted by Mason, p. 88, from ep. 1581.

See Luther's concern for faith and morals, literature and learning, in his letter to Melanchthon, Oct. 11, 1518. Preserved Smith, ed., *Luther's Correspondence and Other Contemporary Letters, 1507–21* (Philadelphia: Lutheran Publication Society, 1913), I, 118, ep. 84.

²⁵ Quoted by Mason, pp. 258–261.

²⁶ Karl Hartfelder, "Über Melanchthons *Ratio discendi*," *Zeitschrift für Kirchengeschichte*, XII (July 24, 1891), 562–566.

For the earlier concepts see Erich Koenig, "*Studia humanitatis* und verwandte Ausdrücke bei den deutschen Frühhumanisten," in L. Fischer, *Beiträge zur Geschichte der Renaissance und Reformation* (Munich and Freising: E. P. Datener & Cie., 1917), pp. 202–207.

²⁷ Mason, p. 48.

²⁸ Smith, ed., *Luther's Correspondence*, I, 173 f., ep. 138.

²⁹ Huizinga, "Renaissance and Realism," *Men and Ideas*, pp. 302 f.

³⁰ Quirinus Breen, "The Subordination of Philosophy to Rhetoric in Melanchthon," *Archiv für Reformationsgeschichte*, XLIII (1952), 13–27.

Most of the German humanists were Platonists. Wimpfeling, Melanchthon, and a few others were the exceptions. Lewis W. Spitz, *Conrad Celtis: The German Arch-Humanist* (Cambridge: Harvard University Press, 1957), p. 107.

conforms to the wisdom and will of God.³¹ *Sapientia carnalis* and *sapientia rationis* are not enough to insure man's well-being.³² In an autographed inscription of a Bible (1542) Melanchthon emphasized:

We should not regard this command as insignificant, to learn, read, and consider with great earnestness the Word of God revealed by the prophets and Apostles. For without this Word the human heart is full of blindness and falls miserably into the devil's snare and error and sin. May God preserve us therefrom.³³

In a letter to the mayor and council of Halle in Saxony (1544) Melanchthon pleaded that the salaries of schoolteachers be not reduced. Such a reduction would mean a downgrading of the teaching profession, he said. All are obligated to support Christian instruction in school and church, especially the magistrates. The older generation is living for the sake of the younger generation. Its first concern must be to teach the youth correct doctrine and the knowledge of God, "dass die jugend zu rechter lahr und erkennuss gottes aufgezogen werde." God, he argued, revealed His hidden will about Christ and the forgiveness of sins in a book, "dass soll

man lesen, hören und lernen." The study of the Christian religion is eminently necessary. Not only universities but also grammar schools must be maintained; hence, to reduce the salaries of school teachers would harm the Gospel.³⁴

Luther had emphasized that the study of plants and animals and minerals and geography and history aided the understanding of the Bible. Melanchthon, Karl Holl reminds us, embodied this insight into the Wittenberg Statutes and oriented the pre-theological studies in the college of liberal arts toward this goal.³⁵

Melanchthon's greatest service to education came in 1528. Only the year before, according to Pelikan, Melanchthon had returned to his humanistic concerns.³⁶ This statement, however, is not quite accurate, for Melanchthon did not lose his humanism in the period between 1521 and 1527, as Melanchthon's Latin preface to the translation of Luther's *Werkel* of 1524 makes evident.³⁷ However, the "Unterricht der Visitatorn an die Pfarhern ym Kur-

³⁴ Karl Hartfelder, "Nachtrag zum Corpus Reformatorum," *Zeitschrift für Kirchengeschichte*, VII (May 5, 1885), 454—456, no. 7.

³⁵ Karl Holl, *The Cultural Significance of the Reformation*, trans. Karl and John H. Lichtblau (New York: Meridian Books, Inc., 1959), pp. 116f.

³⁶ Jaroslav Pelikan, *From Luther to Kierkegaard* (St. Louis: Concordia Publishing House, 1950), pp. 29—31.

³⁷ James W. Richard, *Philip Melanchthon: The Protestant Preceptor of Germany* (New York and London: G. P. Putnam's Sons, 1907), p. 130; E. G. Schwiebert, *Luther and His Times: The Reformation from a New Perspective* (Saint Louis: Concordia Publishing House, 1950), p. 677; Manschreck, p. 133.

In 1524 and 1525 his Latin and Greek chrestomathies appeared. Hill, p. 42.

³¹ Eugene F. Rice, Jr., *The Renaissance Idea of Wisdom* (Cambridge, Mass.: Harvard University Press, 1958), p. 132, with reference to Melanchthon's *Opera* (1562), II, 886 f.; IV, 437, 439.

³² Rice, pp. 139f.

³³ Otto Waltz, "Epistolae Reformatorum I," *Zeitschrift für Kirchengeschichte*, I (1877), 148, no. 26. Translated by this author. The original reads: "Dieses gebot sollen wir nit gering achten, gottes wort durch die propheten und Aposteln geoffenbaret mit grossem ernst zu lernen, lesen, und betrachten. Denn one dises wort ist das menschlich hertz voll blindheit und feltt gewlich in des teuffels strick und Irthumb und sunde. Dafür uns gott beware."

furstenthum zu Sachsen"³⁸ is his greatest single contribution to education.

In the plan for the organization of schools he proposed the establishment of schools to meet the needs of the church and the state. It is not enough for a preacher that he is able to speak German, he said. Whoever must teach others, must himself be well taught. Not material gain but the command of God should motivate parents to send their children to school. "Warumb thun wir Gott nicht die ehre, das wir vmb seines befehls willen lernen?" God has promised those priests who teach correctly ("die recht leren") that He will not forget them. Other vocations are richly rewarded by God. Because there are many abuses in the schools, Melanchthon said, he set forth these instructions.

For one thing he would confine the instruction in the languages on this level to Latin—not German or Greek or Hebrew. Again, he said, the children ought not to be burdened with too many books. Thirdly, it is necessary to divide the children into divisions.

The first division—we shall use the English word "form" for "hauffen" instead of "class" or "grade"—has as its function

³⁸ Robert Stupperich, ed., *Melanchthons Werke in Auswahl* (Gütersloh: C. Bertelsmann Verlag, 1951), I, 215–271; see especially pp. 265–271. Hans Lietzmann, ed., *Der Unterricht der Visitatoren*, 1528 (Bonn: A. Marcus & E. Webers Verlag, 1912), pp. 42 to 47 especially. Richard Laurence, ed., *The Visitation of the Saxon Reformed Church in the Years 1527 and 1528* (Dublin: R. Milliken, 1839), pp. 136–144. C. R., XXVI, 90–95.

For a discussion of Melanchthon's articles see especially Cohrs, pp. 49–55; Richards, pp. 134 to 136; Manschreck, pp. 137–143; Ernst C. Helmreich, *Religious Education in German Schools: An Historical Approach* (Cambridge, Mass.: Harvard University Press, 1959), pp. 13–15.

to teach the children to read. They should learn to read their reading manuals, the alphabet, the Prayer of our Lord, the Creed, and other prayers. Donatus, the standard grammar for centuries, is to be the chief textbook. Cato is to be expounded daily, a verse or two a day, so that the children acquire a vocabulary. Slow learners should go through Donatus and Cato twice. Besides learning to read, the children are also to learn to write. They should also learn to sing. Above all they must acquire an ample Latin vocabulary.

The second form—or division—was devoted to grammar. The fables of Aesop, the *Paedologia* of Mosellanus,³⁹ the colloquies of Erasmus, Terence, and Plautus ("etliche fabulas Plauti die rein sind") were required reading. The function of this form was to teach grammar. "Es sollen auch die kinder solche regulas grammaticae auswendig auff sagen, das sie gedrungen und getrieben werden die Grammatica wol zu lernen." What about religion? Some teachers, Melanchthon complained, taught nothing out of the Scriptures; some taught nothing but the Scriptures. The pupils must learn the foundations of a Christian and pious life. The Prayer of our Lord, the Creed, and the Decalog should be recited regularly. The schoolmaster should explain them carefully to the boys in this form. He should also teach them some of the psalms, easy psalms (in Latin, of course) in which are contained summaries of the Christian life, in other words, those that teach about the fear of God, faith, and good works. Ps. 111, Ps. 34, Ps. 128, Ps. 125, Ps. 127,

³⁹ The *Paedologia* of the Leipzig humanist Peter Schade (Mosellanus) was a popular book of Latin exercises; it was published in 1518. See Stupperich, ed., I, 268 n.

Ps 133, are listed. The Gospel According to St. Matthew, the two letters of Paul to Timothy, the First Epistle of St. John, and the Proverbs of Solomon should be taught, but not Isaiah, Romans, the Gospel According to St. John, or other difficult books of the Bible.

Melanchthon spelled out the curriculum. The details of the course of study, however, down to a listing of the textbooks, should not obscure the philosophy of Christian humanism that was basic to Melanchthon's educational program.

Melanchthon did not even shrink from the details of school management. These details—the administrative mind is concerned about class schedules—are illustrative, however, not only of the day-by-day routine of the second form but also of the philosophy of Christian humanism in action. Not all the details will be noted. Noteworthy, however, is the fact that an hour was set aside on five days a week for a divine service, and on five days a week an hour was devoted to music. The Holy Gospel for the coming day was studied on each Saturday morning. The school day began at 5:30 A.M. during the summer and ended at 4:00 P.M.; during the winter the day began at 6:30 A.M. No classes were held on Wednesday afternoons; they were held on Saturday afternoons.⁴⁰

The third form—the boys in this form were subject to the same rigorous routine—continued the study of etymology, syntax, and prosody taught in the second form. To this were added the writing of Latin verse ("Metricam"), dialectic, and rhetoric. Vergil, Ovid, and Cicero were required reading in this form. The boys in the third

form were required, too, to speak Latin; the teachers, too, so far as possible, were to do all of their instructing in Latin—I take it that the "so viel möglich" means in so far as it is possible for the students to follow the Latin and not in so far as the teachers were able to use the Latin.

This does not tell the complete story of Melanchthon as humanist and educator. It does not tell about the textbooks he wrote and edited. Let me give only one example here. The English humanist, Thomas Linacre, wrote his *De emendata structura Latini sermonis* in 1524. The book gives the rules of Latin grammar and illustrates each rule, usually with a quotation from Cicero. Melanchthon edited one of the eight editions of this work that was printed on the Continent, an edition published in 1531.⁴¹ We are told of Melanchthon:

He wrote textbooks on Latin and Greek Grammar, Dialectic, Rhetoric, Psychology, Physics, Ethics, History, and Religion. From 1518 to 1544 his Greek Grammar passed through seventeen editions, and from 1545 to 1622, twenty-six editions were published. Fifty-one editions of his Latin Grammar were published from 1525 to 1737, and to the year 1737 it was used in all the Saxon schools. His Elements of Rhetoric and Dialectic passed through numerous editions and reprints. Several of his textbooks were long used in Roman Catholic schools.⁴²

Again this does not tell of the correspondence that he had with the humanists and teachers of his day and, what is even

⁴¹ Nugent, ed., p. 109.

⁴² Richards, p. 136.

See C. R., XX, for rescripts of his Greek and Latin grammar, rhetoric, historical and geographical writings. Volumes XVI to XIX contain his introductions and notes to classical authors he treated during his university career.

⁴⁰ Cohrs, p. 55, drew up the schedule in table form.

more significant, of the correspondence he had with magistrates and officials of 50 or more towns regarding their schools. Constantly he urged the necessity of promoting learning, *studia literarum*.⁴³ His life calling was to teach. God had appointed him to instruct the youth, therefore he is not meddling, he said, when he writes to the council of Halle, for instance, about school matters.⁴⁴ His recommendations of candidates for various openings in the schools of Germany were in terms of their fitness for the position, their learning, and their piety.⁴⁵ Also here Melanchthon was the Christian humanist and educator.

He delivered various orations or declamations on educational topics. In 1517 at Tuebingen he orated *De artibus liberalibus*.⁴⁶ On Aug. 29, 1518, his inaugural address at Wittenberg dealt with *De corrigendis adolescentiae studiis*.⁴⁷ In 1520 he unburdened himself of an *Adbortio ad christianae doctrinae, per Paulum proditae, studium*,⁴⁸ and in the following year *De*

studiis theologicis.⁴⁹ An *Encomium eloquentiae*⁵⁰ in 1523, an *Oratio in laudem novae scholae* in Nuernberg⁵¹ in 1526, an *Oratio de miseriis paedagogorum*,⁵² his *De dialectica*⁵³ of 1528, and especially his *De studiis adolescentum*⁵⁴ [1529?], all ought to be included in the present study. The variety of the topics he treated can be seen from the following titles: *De ordine discendi* (1531),⁵⁵ *De gradibus in theologia* (1533),⁵⁶ *De studio linguarum* (1533),⁵⁷ *De laude vitae scholasticae* (1536),⁵⁸ *De dignitate studiorum theologicorum* (1537),⁵⁹ *De utilitate studiorum eloquentiae* (1538),⁶⁰ and *De restituendis scholis* (1540).⁶¹ There are others, but these make a list that is impressive enough.

Whatever his failings may have been as a theologian, or as a teacher (his lack of a sense of humor, for instance), or as a humanist, Melanchthon deserves our tribute in this 400th anniversary year of his death as the pre-eminent humanist and educator of the 16th century.

⁴⁹ C. R., XI, 41—50, no. 5.

⁵⁰ C. R., XI, 50—66, no. 6.

⁵¹ C. R., XI, 106—111, no. 12.

⁵² C. R., XI, 122—150, no. 15.

⁵³ C. R., XI, 159—163, no. 19.

⁵⁴ C. R., XI, 182—191, no. 22.

⁵⁵ C. R., XI, 210—214, no. 26.

⁵⁶ C. R., XI, 227—231, no. 50.

⁵⁷ C. R., XI, 231—239, no. 51.

⁵⁸ C. R., XI, 298—306, no. 41.

⁵⁹ C. R., XI, 324—329, no. 44.

⁶⁰ C. R., XI, 364—373, no. 50.

⁶¹ C. R., XI, 489—495, no. 62.

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⁴³ E.g., Melanchthon to the Council of Reval, Wittenberg, Aug. 8, 1532. Otto Waltz, "Epistolae Reformatorum I," *Zeitschrift für Kirchengeschichte*, I (July 1, 1877), 136, no. 15.

⁴⁴ So in a letter to the mayor and council of Halle in Saxony, Wittenberg, May 6, 1544. See n. 34 above.

⁴⁵ E.g., the recommendation of Friedrich Duelbaum von Wuerzburg, Wittenberg, Oct. 21, 1545. Karl Hartfelder, "Nachtrag zum Corpus Reformatorum," *Zeitschrift für Kirchengeschichte*, VII (May 5, 1885), 458, 459, no. 10.

⁴⁶ C. R., XI, 5—14, no. 1.

⁴⁷ C. R., XI, 15—24, no. 2.

⁴⁸ C. R., XI, 34—41, No. 4.

Melanchthon the Confessor

By ARTHUR CARL PIEPKORN¹

BY definition, a confessor is "one who confesses." Specifically and strictly, a confessor is an ordained clergymen who hears confessions and is authorized to grant absolution. Or he is one who professes or gives heroic evidence of his faith in Christ, a saint who suffers persecution for his faith without undergoing martyrdom in the process.

A confessor in the first sense Blessed Philip Melanchthon was not. He was never ordained to the priesthood, and he stubbornly resisted the efforts put forth by Luther to make a preacher out of Melanchthon.²

¹ Presented at a convocation held at Concordia Seminary, St. Louis, Mo., on April 20, 1960, in commemoration of the 400th anniversary of Melanchthon's death.

² W. A., *Briefwechsel*, 2, nos. 429—430, pp. 387—391. — A point has been made of the alleged fact that on at least one occasion, in the period of religious anarchy precipitated during Luther's absence from Wittenberg by the Enthusiasm of Andrew Bodenstein von Carlstadt, Melanchthon usurped the privilege of celebrating the Holy Communion for his students in St. Mary's Church, Wittenberg. The source of this erroneous idea is the statement of Clyde Leonard Manschreck, *Melanchthon: The Quiet Reformer* (New York: Abingdon Press [c. 1958]), p. 72: "On September 29 Melanchthon gave communion in both kinds to some students at the Town Church." A footnote on p. 325 offers as documentation: "*Supplementa Melanchthoniana* [I], VI, 1, 161. Cf. N. Müller, *Die Wittenberger Bewegung*, 16 to 17." Manschreck has misunderstood his sources. The basic reference is a letter of Sebastian Helman (probably Councilor Sebastian Heinemann or Hennemann of Breslau, d. 1549) to John Hess at Bratislava, written from Wittenberg Oct. 8, 1521: "Proinde nos Wittenbergenses non audimus missas. Verbum dei fideliter audimus, demum sub vna specie non communicamus, sed vtranque capimus, et id

Neither was Melanchthon a confessor in the sense that he risked martyrdom or even persecution for the Faith. Spiritual anguish he suffered at times, and a limited measure of physical inconvenience, but hardly in a heroic measure.

While we could regard Melanchthon as a confessor in the strictly liturgical sense, like St. Aphraates or St. Gilbert of Sempringham or St. Robert of Newminster, we commemorate him this morning as a confessor in a technical sense that the dictionary recognizes only by indirection. We remember him because he was uniquely responsible for a number of perennially significant formulations of the Faith — notably the Augsburg Confession (1530), the Apology (1531), and the Tractatus on the Authority and the Primacy of the Pope (1537).

It should not be without significance for us that this confessor was a layman who became a lay theologian neither through professional preparation nor personal inclination but through the force of circumstances.

sepe nobis continget. Philippus Melanchthon cum omnibus suis discipulis in parrochia in die Michaelis sub Vtraque specie communicavit, et iam fiet in omnibus." (Nikolaus Müller, *Die Wittenberger Bewegung 1521 und 1522*, 2d ed. [Leipzig: M. Heinsius Nachfolger, 1911], p. 17.) From this is clear that Melanchthon received Holy Communion under both kinds with his students at the festival service on Saint Michael's Day; he did not celebrate the Holy Communion. Manschreck's error is the more difficult to understand because his other source translated Helman's letter correctly: "Mit seinen Schülern in der Stadtkirche sub utraque kommuniziert" (Otto Clemen [ed.], *Melanchthons Briefwechsel* [*Supplementa Melanchthoniana*, VI], I, 1 [Leipzig: M. Heinsius Nachfolger Eger und Sievers, 1926], no. 133, n. 1, p. 161).

Yet almost precisely two fifths of the *Book of Concord*, to which we stand committed, comes from his lay pen. This segment of the *Book of Concord* includes the particular Creed of the Lutheran community, the Augsburg Confession. Again it should not be without significance that this whole Melanchthonian segment of the Symbols owes its origin to lay impulses. It was on behalf of lay princes and lay city administrations that Melanchthon wrote the Augstana. It was on their behalf that he prepared the September 1530 draft of the Apology³ which the Emperor refused to receive and of which the printed version of the spring of 1531 is only a leisurely expansion. Again it was at the behest of the lay estates of the Smalcald League that Melanchthon in 1537 prepared the Tractatus as a supplement to the Augsburg Confession and the Apology.

The contribution to the *Book of Concord* which Melanchthon the Confessor made is something to be received and cherished as a great gift from Him who is the Source of every good gift. Twentieth-century Lutherans, remembering Luther's own words,⁴ sometimes regret that the partisan name "Lutheran," with which hostile malice stigmatized the supporters of the Great Reformer, stuck, and that it has become the name by which our church is conventionally and even legally known. For, after all, the "Lutheran" community is symbolically bound in only a limited degree to the literary productions of Martin Luther. Even if we add the quotations from Luther's works in the Formula of Concord to his Smalcald Articles and his two Catechisms, Luther's contribution to the *Book*

of *Concord* is significantly smaller bulkwise than that of Melanchthon. To say this involves no depreciation of the Catechisms and the Smalcald Articles; our symbolical canon would be much the poorer without them. Again, it does not imply that the theology which we could construct from these documents would be seriously defective. It does imply, however, that the theology that we can construct from all of the symbols in the *Book of Concord*, in which Melanchthon's three works are added to Luther's three, is much more complete, much more fully rounded, and more consistently precise. It does underline that ours is not a person-oriented but a symbol-based community. And it may well remind us that among the creeds to which alone — beside the Sacred Scriptures — our ordination subscription commits us, the *basic* particular creed to which we subscribe, is the Augsburg Confession, and that even the three Luther symbols are only commentaries on and corroborations of the Augsburg Confession.

When we are speaking of Melanchthon the Confessor, it is further worth noting that his activity in this area was not limited to the production of the three creedal statements to which we have already referred. The earliest document to achieve quasi-symbolical status in the Lutheran movement, the *Articuli visitationis* (1527)⁵ or the *Unterricht der Visitatoren* (1528),⁶ on the basis of which the church in Electoral Saxony received its Evangelical form, was from his pen. He assisted in drawing up the Schwabach Articles in 1529,⁷ he wrote the so-called [Witten-

³ C. R., 27, 275—316, 321—378.

⁴ W. A., 8, 685.

⁵ C. R., 26, 7—28.

⁶ C. R., 26, 42—96.

⁷ W. A., 30/3, 86—91.

berg-] Torgau Articles of 1530,⁸ and drafted the Wittenberg Formula of Concord⁹ between the Strasbourgers and the Saxons in 1536. When the Council of Trent was to be reconvened in 1551, after its brief and inglorious first 13-month phase had ended in 1547, it was Melancthon who composed the *Repetitio Augustanae Confessionis*,¹⁰ the Saxon Confession of 1551, as it was called, and who stood prepared to go to Trent himself and to present it to the assembled fathers in the name of Elector Maurice.

It is to Melancthon's lifelong concern for purity of doctrine likewise that we ultimately owe the concept of a *corpus doctrinae*,¹¹ of which our own *Book of Concord* is the most successful example. It was Melancthon's conviction that a statement on a single controverted theological issue was inadequate to demonstrate a church body's orthodoxy and that doctrinal purity needed massive and comprehensive manifestation. Such a *corpus doctrinae* must be patently Biblical and catholic. In

his *Loci communes* of 1543 he insisted that the judge in a theological controversy must be the Word of God, to which is added the confession of the true church.¹² For Me-

¹² Philip Melancthon, *Loci theologici recogniti* (Leipzig: Officina Voegeliana [1543]), "De ecclesia," p. 353: "Quis igitur erit iudex quando de Scripturae sententia dissensio oritur, cum tunc opus sit voce dirimentis controversiam? Respondeo: *Ipsam verbum Dei est iudex, et accedit confessio verae ecclesiae*. . . . Et cum maior pars hunc verum iudicem et hanc veram confessionem non audit . . . Deus Ecclesiae iudex tandem dirimit controversiam delens blasphemus." P. 355: "Audienda est ecclesia ut doctrix, sed fides et invocatio nituntur verbo Dei non humana autoritate. . . . Nec contemnamus docentem ecclesiam, et tamen iudicem esse sciamus ipsam verbum Dei. . . . Docentem ecclesiam amare, vereri at venerari discamus et purioris ecclesiae testimonia inquiramus." (C. R., 21, 836—837.) In his concern to demonstrate the distinction that Melancthon made between the Sacred Scriptures and the Symbols, K. D. Schmidt in his article, "Corpora doctrinae," in Heinz Brunotte and Otto Weber, ed., *Evangelisches Kirchenlexikon*, I (Göttingen: Vandenhoeck und Ruprecht, 1956), p. 816, makes the (undocumented) statement that Melancthon insisted that we must obey (*obedire*) the Sacred Scriptures and only receive (*amplecti*) the Symbols. It should be noted, however, that Melancthon also uses *amplecti* with reference to the Sacred Scriptures, for instance in the introduction to the 1543 *Loci* on p. 4: "Commonefacti voce recte docentium, amplectantur [pii] utraque manu et toto pectore libros propheticos et apostolicos a Deo traditos et adjunctis enarrationes et testimonia purioris ecclesiae ut Symbola" (C. R., 21, 606—607). On the relation of Scripture and the Symbols in Melancthon see Ritschl, I, 276—349; Reinhold Seeberg, *Lehrbuch der Dogmengeschichte*, IV, 2 (Erlangen: A. Deichert'sche Verlagsbuchhandlung [Werner Scholl], 1920), pp. 430 to 435; Friedrich Wilhelm Kantzenbach, *Das Ringen um die Einheit der Kirche im Jahrhundert der Reformation* (Stuttgart: Evangelisches Verlagswerk [1957]), pp. 103—109; and Adolf Sperl, *Melancthon zwischen Humanismus und Reformation* (Munich: Chr. Kaiser Verlag, 1959), pp. 183—198. All offer extensive citations from and references to Melancthon's works. On the broader issue see the perceptive

⁸ "Der nach Torgau berufenen Wittenberger Gelehrten Bedenken über die streitigen Artikel," parts A—E, in Karl Eduard Förstemann, *Urkundenbuch zu der Geschichte des Reichstages zu Augsburg im Jahre 1530*, I (Halle: Waisenhause, 1833), no. 27, pp. 68—97.

⁹ C. R., 3, 75—77.

¹⁰ C. R., 28, 369—568.

¹¹ Otto Ritschl, *Dogmengeschichte des Protestantismus*, I (Leipzig: J. C. Hinrichs, 1908), p. 331, believes that Melancthon used the term *integrum corpus doctrinae ecclesiasticae* for the first time in the University of Wittenberg Statutes of 1533 (*Liber decanorum facultatis theologiae academiae Vitebergensis*, ed. K. E. Förstemann, 1833, p. 155). See also (Heinrich Heppe and) Georg Kawerau, "Corpus doctrinae," in Albert Hauck, ed. *Realencyklopädie für protestantische Theologie und Kirche*, 3d ed., IV (Leipzig: J. C. Hinrichs, 1898), pp. 293 to 298.

lanchthon this "confession of the true church" found pre-eminent expression in the catholic creeds. Here is the reason why every important Lutheran *corpus doctrinae*, including our own *Book of Concord*, embodies the so-called Apostles, Nicene, and Athanasian creeds, which the Latin version of the *Concordia* describes as *summae auctoritatis*. (Formula of Concord, Solid Declaration, Summary Formulation, 4 [Latin]).

Melanchthon's influence as a Lutheran confessor was not exhausted by his own contributions. We do not fully understand the significance of the Formula of Concord if we forget that half of its six authors — on balance the more influential half — were devoted disciples and past protégés of Melanchthon, Martin Chemnitz, Nicholas Selnecker, and David Chytraeus, through whom Melanchthon exerted a further vicarious and posthumous influence on all subsequent generations of Lutheran theologians.

In central-eastern Europe the Augustana exerted a profound influence on the Hungarian Lutheran *Confessio pentapolitana* of 1549;¹³ the Transylvanian *Formula pii consensus inter pastores ecclesiarum Saxonicarum* of 1572;¹⁴ and the *Confessio*

Bohemica of 1575,¹⁵ which was designed to unite all the Evangelicals in the Kingdom of Bohemia and which was finally adopted by the Bohemian *Unitas Fratrum* of 1609.

Outside the Lutheran community Melanchthon's influence as confessor was both direct and indirect. Richard Taverner published the Augsburg Confession and the Apology in English in 1536.¹⁶ From that same year the articles agreed upon by the commissioners of Henry VIII and the Wittenberg theologians,¹⁷ as well as the king's own Ten Articles,¹⁸ reveal that they have been strongly informed by Melanchthon's formulations. Through Archbishop Thomas Cranmer's private compilation, the so-called Thirteen Articles of 1538,¹⁹ the Augsburg Confession exerted considerable influence on the Church of England's Forty-Five Articles of 1552,²⁰ which became successively the Forty-Two Articles of 1553 and,

¹⁵ Reproduced in an English translation by W. Sandrock, *ibid.*, pp. 424–454.

¹⁶ Richard Taverner, trans.-ed. *The confession of the faith of the Germanes exhibited . . . in the Counsell or assemble holden at Augusta the yere of our lorde 1530, to which is added the Apologie of Melanchthon* (London: Robert Redman, 1536).

¹⁷ An abridged reprint of the Latin text, supplemented with an English translation of the missing portions from the German version, is reproduced in Reu, pp. 454–466, from the 1905 edition of G. Mentz, *Die Wittenberger Artikel von 1536*, pp. 18 ff.

¹⁸ Reproduced in Charles Hardwick, *A History of the Articles of Religion*, 3d ed. (London: George Bell and Sons, 1881), pp. 237–258. See Henry Eyster Jacobs, *The Lutheran Movement in England during the Reigns of Henry VIII and Edward VI*, 2d ed. (Philadelphia: General Council Publication House, 1916), pp. 88–96.

¹⁹ Hardwick, pp. 59–63; reproduced on pp. 259–276, thence in Reu, pp. 466–478.

²⁰ Reproduced in Hardwick, pp. 277–288.

and heavily documented essay of Peter Fraenkel, "Revelation and Tradition: Notes on Some Aspects of Doctrinal Continuity in the Theology of Philip Melanchthon," in *Studia theologica*, XIII (1959), pp. 97–133. Formula of Concord, *Solida Declaratio*, Von dem summarischen Begriff, 4 (Latin).

¹³ Reproduced in John Michael Reu, *The Augsburg Confession: A Collection of Sources with an Historical Introduction* (Chicago: Wartburg Publishing House, 1930), pp. 433–437. The *Confessio pentapolitana* became the basis of the *Confessio heptapolitana* (1559) and the *Confessio Scepusia* (1569) (*ibid.*, p. 169).

¹⁴ Reproduced *ibid.*, pp. 440–454.

ultimately, the Thirty-Nine Articles of 1571.²¹ Via this Anglican confession, Melancthon's residual influence reached American Methodism in the form of John Wesley's reduction of the Thirty-Nine Articles to the Twenty-Five Articles adopted by the Baltimore Conference in 1784.²²

Finally, it may not be amiss to point out that after the Formula of Concord had forced the more extreme disciples of Melancthon out of the Lutheran churches into the Reformed community, their influence played a prominent role in keeping German Calvinism from ever conforming wholly to the classic type of Reformed orthodoxy. From the *Repetitio Anhaltina* of 1579²³ on, the Melancthonian message of universal grace served to restrain the pull toward the grim and rigid predestinarianism of Geneva and Dort.

If we analyze the symbols that Melancthon has bequeathed to the church, we find a number of characteristics:

First, acceptance of the authority of the Sacred Scriptures because they are in their totality the Word of God. Melancthon is

not averse to establishing a point with a pertinent proof-text when he can quote one decisively, but he displays considerable skill—notably in the Apology—in drawing upon the evidence provided by less obvious passages.

Second, an unwavering concern for preserving and demonstrating the catholicity and apostolic continuity of the Church of the Reformation, particularly in the controverted articles of original sin, forgiveness of sins by grace for Christ's sake through faith, the Sacrament of the Altar, the Sacred Ministry, and the late medieval abuses that the Lutheran estates had corrected in the churches in their domains.

Third, insistence on the primacy of the doctrine of forgiveness of sins by grace alone, without meritorious works.

Fourth, stress upon the forensic metaphor in describing justification.

Fifth, an abiding passion for the manifestation of the unity of the church in confession and in worship, in order to contain, as far as loyalty to the truth would permit, the further spread of schism and to achieve the restoration of broken associations. It is this passion which finds misguided expression in the equivocation and ambiguity of the Variata of 1540²⁴ and of the confessional portions of the Leipzig Interim of December 1548.²⁵

Sixth, a sturdy sense of the essentiality of the empirical church for the acquisition and preservation of saving faith and of

²¹ Reproduced in Hardwick, pp. 289–253. See Jacobs, pp. 136–139, 339–342, and E. J. Bicknell, *A Theological Introduction to the Thirty-Nine Articles of the Church of England*, 3d ed. by H. J. Carpenter (London: Longmans, Green and Co., 1955), pp. 10–15.

²² Reproduced in Philip Schaff, *The Creeds of Christendom*, III (New York: Harper and Brothers, c. 1905), 807–813.

²³ I.e., *Repetitio (Augustanae Confessionis) Anhaltina*, translated into German as *Kurze und einfältige Wiederholung der rechtgläubigen Kirchenlehre und Bekenntnis, zu dem sich die Kirchen im Fürstentum Anhalt in etlichen Artikeln bekennen, welche von Anderen in Streit gezogen worden sind* (1581) and reproduced in Heinrich Heppe, ed., *Die Bekenntnisschriften der reformierten Kirche Deutschlands* (Elberfeld: R. L. Friderichs, 1860), pp. 19–67.

²⁴ Hans Lietzmann, ed., *Die Bekenntnisschriften der evangelisch-lutherischen Kirche, herausgegeben im Gedenkjahr der Augsburger Konfession*, 4th ed. (Göttingen: Vandenhoeck und Rupprecht, 1959), pp. 57–59, 62, 65, 83 b; excerpts in an English translation in Reu, pp. 398–411.

²⁵ C. R., 7, 51–62, 215–221, 259–264.

the necessity of sacred ministry for the normal functioning of the church as a matter of divine right.

Seventh, a practical sacramentalism that is interested not only in the doctrine about the sacraments but also in their actual use in the church.

Eighth, a profoundly pastoral attitude which realizes that theology is never an end in itself, but always only a means for undergirding the faith of the Christian community.

Ninth, an almost agonizing concern for precision. It is largely to this that we must ascribe the incessant rewriting of section after section of the documents that he produced, during and after publication. We are less than fair if we regard this as a fault uniquely his. Blessed Martin Luther likewise revised the Smalcald Articles to a significant extent between their signing and their publication.²⁶

Tenth, a professional schoolmaster's outlook that sometimes gives an exaggerated

priority to the intellectual and pedagogical aspects of issues, to the neglect of equally important and even more important aspects.

The fathers of the church in every generation have been human beings like us, simultaneously sinners in themselves and righteous in Christ, but always creatures in finitude. All of them have been children of their age and of their environment, with the marks of the matrix of their own time and their own place upon themselves and their work. The influence of even the greatest — not excluding a St. Athanasius, a St. Augustine, a St. Thomas, or a Martin Luther — has never been wholly constructive. So it is also with Philip Melancthon the Confessor. But they have all been instruments of God's Holy Spirit, endowed with His grace and with His graces for the profit of His whole church. So also it is with Philip Melancthon the Confessor. And for what the Holy Spirit has through him done for the church and for us, let us give thanks unto the Lord, our God, for it is truly meet and right so to do.

St. Louis, Mo.

²⁶ H. Volz, "Die Schmalkaldischen Artikel und der *Tractatus de potestate et primatu papae*," in *Bekenntnisschriften* (see n. 24 above), p. xxvi.

The International Student— Test of a Living Church

By WILLIAM J. DANKER

A paper delivered to the Campus Pastors of the Commission on College and University Work, The Lutheran Church—Missouri Synod, Chicago, Ill., Feb. 24, 1960.

IN a world in which the process of homogenization is being stepped up constantly, it is not surprising that we have reached the era of the International Man. Amid the strident cries of nationalism from newly independent nations of Asia and Africa and in the complacently preoccupied provincialism of America's Midwest it is easy to overlook him, but he is there. And he is a constantly growing figure on the horizon of our time. He is of that small but often influential segment of the human race that flies the fire-tailed jets across the seas, or those lumbering air-borne oxcarts held over from another era, the piston and propeller planes. He goes from hemisphere to hemisphere, from continent to continent, to analyze markets, to sell and to buy, to gather ideas for governing his nation and directing the manifold social services in the well-nigh universal pattern of the welfare state. He travels to sit down with the chiefs of another culture, be they chiefs of state or even chiefs of police and fire chiefs. He entertains with the songs and the dances of his native culture, be it that of the Philippines or Philadelphia. Recently a nationwide telecast devoted an entire hour to the Takarazuka troupe from Japan. He competes in international sporting events. He goes to contribute his professional know-why and his technological know-how. He goes to international meetings

of learned societies as likely to be held in Tokyo as in Rome or New York. He goes to teach in the colleges of other lands and he goes to study there. The Western coat and trousers has become the international uniform of the International Man. Bach and Bartok are almost as well known in Japan as they are in America.

The international student is only one facet of this many-sided composite being, the International Man, who is the moving shuttle that weaves the fabric of "the coming world civilization."¹ Even the Sino-Soviet bloc is not impervious to it.

English is rapidly becoming the world language as a counterpart of the Greek koine in the Hellenistic culture of the Mediterranean world. Just as the conquest of Greece by Rome only served to accelerate this process of Hellenization, so even a Russian victory over America, whatever its tragic consequences otherwise, might not be sufficient to supplant this *lingua franca*. On his 86th birthday Arthur W. Somerset Maugham in Bangkok wrote at a U. S. newsman's request, "I have an idea that in two or three hundred years English will be the universal language, spoken all over the world. Of course, it won't be the English we speak now; it will probably be even more strange than the language of Chaucer is to us now. . . ."²

It is significant that the great apostle to the Gentiles, the human founder of non-

¹ William Ernest Hocking, *The Coming World Civilization* (New York: Harper, 1956).

² "People," *Time*, Feb. 8, 1960, p. 42.

Jewish Christianity, was an International Man of his time. He was a Roman citizen, facile in using the koine as our New Testament bears witness, always on the high-ways and byways that tied his world together, ready and able to speak to slaves, artisans, merchants, and kings, of what God had done in and through Jesus Christ for all the world.

It is not necessary to labor the strategic importance of the international student as a mission prospect for the campus pastor. The latter has generally been more alert than his other brethren of the cloth to the needs of and possibilities for Christian witness to the international student. Pastors and lay people in Europe and America often have world mission opportunities for which the church's ambassadors overseas would give their eyeteeth. For example, they sometimes can reach high-caste Indians far beyond the reach of missionaries assigned to outcaste villagers. Moreover, removed from the web society of the Asian clan and family, these young people are uniquely approachable. Not all international students will occupy important posts in their own society upon their return, but a very heavy percentage of them probably will. One can point out that Kwame Nkrumah of Ghana is an alumnus not only of British jails but of American colleges. If one has lived all his life in America, especially among young people who think they are hep to everything and who sometimes actually do cover the entire gamut from A to B, the Oriental or African student who speaks with an awkward accent or fails to zero in on the latest campus variations of the American vernacular may seem an odd, slightly pathetic figure, inferior and second-rate. It may be hard for

the campus pastor to realize the assurance and security with which this ugly duckling swims in his own pond or the honor and respect that may be accorded to him there. Never having attempted to do more in learning a foreign language than to acquire enough reading knowledge of French to squeeze past the requirements for a doctorate, we may fail to appreciate the intelligence and perseverance that is required to learn to speak English at what seems to us the inadequate level of many a foreign student. To put us in our place he has only to ask, How's your Chinese or your Hindi? It is not he who is the incomplete, the fractional man. Rather we who have stripped off our hyphenated Americanism, discarded our German, Norwegian, and Slovak to become the complete Americans, rounded, whole, and yet one-legged cultural cripples. One footnote here is the fact that no culture ever started with more languages or wound up with fewer. But rather than emphasize the obvious importance of the international student, one ought to ask, How can we as Christian witnesses deal effectively with him? The complete answer is not to be found in any kind of narrow, specialized program of action designed especially for this one task. Any answers which the practical department of theology produces must be somehow related to the other three: exegesis, systematics, and history, with possible assists from a few other more modern disciplines.

We must go back, first, to a Biblical understanding of the nature of the church. Here we must distinguish clearly between function and form. It is easy to be preoccupied with the latter at the expense of the former. When others speak of the contemporary functional churches in Amer-

ican Lutheranism they are probably talking only of buildings. Perhaps someday we shall learn better to apply to the church as organization the dictum of Horatio Greenough, later picked up by Sullivan and Frank Lloyd Wright, that "form follows function." The form that dictates our institutional shaping of the church still comes from the static agrarian setting of the *Dorfkirche* in Germany transferred, with minor adjustments, to the plains of Iowa and fitted with chrome trimmings.

Our thinking can be challenged by the more fluid concept of the church as *παροικία*.³ Here we find in Abraham, one of the first international men, the image of the sojourner. This is a note intoned by the Dutch missiologist Toekendijk, who has emphasized the church as *παροικία* and *apostolate*.

The static *Dorfkirche* made much of the *Herr Pastor*. He was the most important person in the community. We don't need Vance Packard to tell us what has happened to the status of the parson. The horizontal and vertical mobility of Western society have made him just another molecule in the spinning convolutions of a revolutionary world.

If he is wise he will not set himself like King Canute against the flood, but he will recognize that this is a time to recover the apostolic function of the church. When this is listed as one of the four marks of the church (one, holy, catholic, and apostolic) this is usually done with a backward look only. The total church is to continue

the apostolic task in the world of our time. This is of its essence.

Instead of bemoaning the fact that the church has fallen on evil days, we ought to thank God for the volatile, mobile characteristics of our society, because they promote the re-emergence of the New Testament accent on the function of the total church as the royal priesthood of God. The clericalism of the past is not the ideal to which we should seek to return but a distortion from which we should be glad to free ourselves. It was Evanston who said:

Clergy and laity belong together in the church; if the church is to perform her mission to the world, they need each other. The growing emphasis in many parts of the world on the function of the laity since the Amsterdam Assembly is not to be understood as an attempt to secure for the laity some larger place or recognition in the church, nor yet as merely a means to supplement an overburdened and understaffed ordained ministry. It springs from the rediscovery of the true nature of the Church as the People of God.⁴

The laity are not supposed to help the pastor with *his* work; he is supposed to help them with *their* work. He is the playing coach, to use a favorite simile of Richard R. Caemmerer.

One of the most important functions we need to recover and use to the hilt in the church of our time is the *apostolate* of the laity. There are fronts of Christian witness where only the layman can make his testimony. Occupational evangelism is being stressed on both sides of the Pacific.

If any lesson has been impressed upon

³ Martin Marty, "The Pastor as Administrator," *Report: Third Annual Parish Administration Institute* (St. Louis: The Board for Missions in North and South America of The Lutheran Church—Missouri Synod, 1959), pp. 7—9.

⁴ Wilfred Scopes, *Training Voluntary Workers in the Service of the Church* (Madras: The Christian Literature Society, 1958), p. 9.

me by the mission field, it is this; the best man to win another is the one who "*sits where he sits* — the converted convict best wins other convicts; the farmer, farmers; the factory worker, factory workers. . . ." "Acceptance of Christian witness is the task of the entire membership of the church. The special responsibility of the laymen is to bear such witness in the public life of the community, to set up signs of the Kingdom in social righteousness and economic justice, as well as to take their full share in the pastoral and evangelistic work of the Church" (Wiltingen Conference of the IMC, 1952).⁵

The campus pastor cannot possibly discharge his duty to the international student — or the international professor — without the help of those who "sit where they sit."

If Lutheran students and professors think that church is chiefly a meeting that happens on Sunday morning, the campus pastor will be seriously hampered because of their inadequate understanding of the nature of the church.

One of the most significant strands in the work of the W. C. C. has been the work of the Department on the Laity, which has been tirelessly exploring and explaining the implications of the fact that to be a layman means to be part of God's mission to the world. (It is one of the fruits of our present *dis*-integration that the immense importance of this "laymen's work" for what are called "foreign missions" is still largely unnoticed.) It is true that many good Christians still think of laymen's work as being a matter of enlisting more and more laymen and women as "auxiliary church workers" — an excellent and

necessary thing to do, but not the centre of the matter.⁶

The eternal God communicates Himself. He is the yearning, seeking, searching, self-giving One. Jesus said, "My meat is to do the will of Him that sent Me." That will is love and salvation for man. If this desire animates the Head of the church, how can the body fail to be moved by it? "As my Father hath sent Me, even so send I you." (John 20:21)

It is not wholly accurate to say that the church *has* a mission. Rather the church *is* mission, the contemporary incarnation of God's love for man.

In the global mobility of our time each local Christian congregation has a world mission. We do not mean the important part it has in contributing money to the church's worldwide mission program. Although the church has growing needs for financial offerings for missions, world missions is far too big and too important to be left to any denominational or inter-denominational board for world missions. In the persons of the international men and women who come to your campuses, in the persons of your own members who travel abroad, especially your campus church has a world mission. In 1958 I spoke at a little church near a large college campus in Alabama which at that time had 50-odd communicants when the students go home. I found that this tiny congregation had one faculty family in Taiwan and another in Borneo.

What unprecedented opportunities this offers for world mission outreach! But is it happening? In the early church there

⁵ *Ibid.*

⁶ Lesslie Newbigin, *One Body, One Gospel, One World* (London: Wm. Carling and Company, Ltd., 1958), pp. 16, 17.

were no mission boards, no professional salaried agents abroad, but wherever lay people like Aquila and Priscilla went they helped establish churches.

Nor did they apply to the seminary at Jerusalem for a candidate to carry on. They relied on the Holy Spirit to endow the new groups that gathered with such gifts of ministry as they would need. Why isn't something analogous happening today? American Christians are going overseas in unprecedented numbers but the term "the ugly American" has enough truth in it to hurt. Too many Americans on overseas duty tend to spend their time drinking American whiskey in American clubs, living in little American ghettos, practicing what has somewhat mordantly been called social incest. Lay people of the settled denominations are too often leaving the missionary work overseas to the Holiness sects and Communists. Could it be because they have too often been propagandized, homogenized, and clericalized within an inch of their spiritual lives? Exercises in visitation evangelism have been a wholesome corrective. Many seminaries are adding professors of missions to their faculties. Yet many a campus pastor will have the opportunity to train far more overseas missionaries than the average professor of missions. It has been predicted that by 1967 25 per cent of all college graduates would spend at least a portion of their careers overseas.⁷ The ordinary pastor sees many of his members go abroad in the military, but these include a great many average GIs, with perhaps a high school education or even less. But the campus pastor and the suburban parson

deal with the educated and the articulate, those best able to understand other peoples and to communicate with them, even though only through interpreters. Exchange professors and Point IV experts deal with the leaders of thought and men of affairs in nations overseas. Are Christian shepherds now training their lay undershepherds with plenty of field work experience for the wider opportunities of tomorrow? How many of them could lead a simple worship at a cottage meeting and deliver a homily or a devotional address? If we are not trusting them with the good china now, how do we know they will not drop it overseas or simply leave the dishes in the sink? Are they being trained for the fluid guerilla warfare of a mobile global battlefield in the Christian world mission?

Perhaps only by personal involvement in world missions can we cure American Christians of their "America First" complex which causes many leading American denominations to devote a smaller proportion of benevolence funds to world missions now than in the depth of the depression.

Now the best way Christian college students can train for the overseas mission opportunity of which they may not even dream today is to witness Christ in word and life to the international students who share their classrooms today. In a pioneering study we find the startling observation that every Christian needs two "conversions": first he needs to be converted to Christ in repentance and faith, and then he needs to be "converted" to the world in *diakonia* and *missio*.⁸

⁷ Harlan Cleveland and Gerard Mongone, ed. *The Art of Overseasmanship* (Syracuse: Syracuse University Press, 1957).

⁸ Hendrik Kraemer, *A Theology of the Laity* (Philadelphia: The Westminster Press, 1958), p. 175.

Mission work is never something the Christian can put off until the future. For if it is of the essence of the church's work and if it is of the essence of the Christian life, it is something he must be doing *now*.

The best approach is, of course, that of *friendship evangelism*. A book written to counsel American students going to study abroad, whether at Oxford or the Sorbonne or elsewhere, says that the student has two basic needs: (1) He needs to know the language well enough to know what's going on, and (2) He needs a friend.

The author writes of a French student who spent 40 consecutive Sundays in his own dormitory room right here in Chicago. Admittedly he may have had an abysmal lack of initiative or an awesome oversupply of shyness. But anyone who has ever spent a Sunday or an evening in a hotel room all by himself knows that there is nothing drearier. In his own country that Asian youth might feel no need of your missionary. But here he needs a friend. It could be a Christian pastor. It could be a Christian student or faculty member in his church.

Nor should we condition our help on the visitor from Asia or Africa being converted by the end of the next adult class. If he sees that our chief interest in him is to hang his spiritual scalp on our belts, he may go away, or worse, he might even permit himself to be baptized out of sheer politeness to us. We should give caring, sharing help to the stranger within our gates, not primarily because he needs our love but because we need to love; not primarily so that he may *become* a Christian—although we pray for that, too—but because we are Christians; not to exploit him as a curiosity at the next meeting of

the missionary society but to give him our Christian love, consideration, and respect for his human dignity.

If these are our motivations as we help him with his English essays, find him a place to stay, invite him to dinner, urge fellow students to take him home on vacation, and otherwise act, according to Martin Luther's counsel, as little Christs to him, then we shall not feel that we have wasted our time if he does not become a member of the Christian church while he is in our country. We cannot but witness. We cannot but love. We cannot but speak Christ to him. The results are not ours to worry about. We can forward those concerns to the Holy Spirit Himself.

We must remember that the ancestors of that Japanese student have been Shinto since Old Testament days, and Buddhist since before Charlemagne and Boniface. This is the age-old dyer's vat in which his thoughts, customs, attitudes have been soaked. Let us witness to him, give him every opportunity to know and accept Christ, but also give him time. We must not pressure him. It is better to take out our American aggressiveness on the youngsters from suburbia; they're used to it. It is preferable simply to let down the bars and be kind to our friend from the East and show him that we are trying to learn as well as to teach, that we are making the time to understand him.

Hendrik Kraemer distinguishes between "communication-of" and "communication-between."⁹ We are not engaged simply in communicating the Gospel, as a TV commercial is involved in communicating

⁹ Hendrik Kraemer, *The Communication of the Christian Faith* (Philadelphia: Westminster Press, 1956), pp. 10—13.

stimuli to buy a thinking man's cigarette or a beautiful woman's soap. We are in the business of "communication-between," the living back-and-forth traffic between two persons in Martin Buber's classic I-Thou concept. For meaningful encounter it would be desirable for the campus pastor to know something of the international student's cultural and religious background.

Here one would like to encourage the campus pastor to take at least an introductory course in the history of religions. Our courses presumptuously titled "World History" or "World Civilization" usually give short shrift to Asia and have left us provincial and half-educated. A college text on "World Civilization" which this writer saw in use at an Eastern college devoted one page to all of Asia, most of it being given over to one of Asia's least civilized individuals, Genghis Khan! Again, courses or reading in Asian culture and history are needed to make us at least passably literate in the area. These are all ways of communicating the Gospel between us and an Asian student, instead of communication of a gospel that never gets to its destination because it meets a blank and baffled stare. The pastor on the campus or in the city who is equipped to give a course or even individual lectures on non-Christian religions will find this a surprisingly apt way of reaching the Jew and often the kind of unchurched individual who would not readily be drawn into more direct approaches.

A seminary student one day gave this unsolicited testimonial reproduced here in verbatim excerpt:

I am very thankful that I took this course. I decided that I had to take one in the mission area and so I took this one because it was going to be the most

factual. Friday afternoon when I was just about set to start working again after a little snooze, the information office called and asked if I would come over and give someone else a tour. I went, none too happy about it. It turned out that there were two Americans and two Hindus. . . . the two men from India were a Brahmin and a Kshatriya, and I had never pictured when I took this course, had never thought that I would ever communicate with a Hindu. It was just completely out of my mind. And they wanted a tour of the campus. So as I took them around and showed them the tremendous symbolism that is on our campus, I was able to explain the Gospel to them and not only to explain it in our terms but to communicate to them the very fact that I knew what they were and I knew about their religion and that I could make comparisons to show where there were some analogies. They were tremendously impressed. . . . it's amazing how right here you can be a missionary and how you can use these things without ever leaving campus or without ever leaving America. How very practical! When I started out I didn't think there was any practicalness to this course at all and it turned out just Friday to be the most practical course that I had had so far.

But greater than all knowledge and tongues is Christian love. If pastor and people have shown the International Man Christian love, this will matter very much. The young Indian engineering student will return at last to his own country, and when he does he will surely compare notes with his compatriot who studied at Moscow's skyscraper university or in Peiping. There will be talkfests far into the night about Marxism and Christianity. The students will speak of the failings of America: the

competitive spirit that exalts individual gains at the expense of the public welfare, the sex idolatry in advertising, entertainment, and in the flood of cheap and vicious paperbooks that could never be sold in Russia, our juvenile delinquency, our desire for comfortable short cuts in everything from the kitchen to education, and our racial segregation from Little Rock to Deerfield. And we must be prepared to give away all these points. But then they will tell of the friends they made, the kindness and the hospitality which they received, the one in Russia or China, the other in the USA. And what if we, so much more bountifully blessed in material goods than either the Russians or the Chinese, should be bested here and shown to be poverty-stricken in humanity and in agape? Then truly the handwriting "weighed and found wanting" is on the wall.

"What have they seen in thy house?" the Lord asked a king of Judah after a party of international men had gone. One Japanese student whom the writer met on the train summed up his considered opinion of the Christian church in America thus: "Just a social club." Another said,

"I see that the church is a living community and a real force in people's lives." Why had they come to such different conclusions?

The International Man is a test for a so-called Christian America, a test for the Christian church, and a test for each individual Christian. A stream of letters goes overseas from the 57,000 international students in the USA with their impressions of us and everything about us; sure we wonder what they are saying in all the languages under heaven! The international student is a test for the Christian pastor and his church in the quality of its *κοινωνία*, *μαρτυρία*, *διακονία*, and *διδασχί*.

We should be hospitable, says the New Testament, for so some have entertained angels unawares. What is an angel? A messenger. The 57,000 international students are all so many potential angels—in spite of their sometimes crassly selfish opportunism—angels and messengers to their people around the world, and some of them by God's grace through our word and life—angels of the everlasting Gospel. The International Man is an angel. The question is, Are *we*?

St. Louis, Mo.

THE PASTOR AT WORK

(A Review *)

In a spanking new dress *The Pastor at Work* is presented to theological students and parish pastors as the third major publication of Concordia Publishing House in the specific area of pastoral theology and practice. As one remembers the two standard stalwarts of the past (C. F. W. Walther's *Amerikanisch-Lutherische Pastoraltheologie*, published in 1872, and John H. C. Fritz's *Pastoral Theology*, published in 1932) which for many years served as the basic texts for students and pastors of The Lutheran Church—Missouri Synod in defining the principles and practices of pastoral care, one greets this newcomer with mixed emotions. What will this generation of "experts" have to say that will be different or better? Does pastoral theology still claim its rightful place as one of the theological disciplines in the church or has the "practical" become watered down into much "busyness" in the place (activism) or washed out into a strange, flaccid mixture of ecclesiastical psychology, sociology, human relations, highly organized programs, etc. (mere pragmatic clericalism)?

Strictly speaking, the title of the book is the clue to its nature. The Rev. William H. Eifert, former chairman of Synod's General Literature Board and the person primarily responsible for the development of *The Pastor at Work*, indicates in the Preface that the book is not to be considered as a text in pastoral theology but "is to acquaint the reader with the wide scope of the pastor's duties and opportunities in twentieth-century America as well as with some of the ways and means of meeting them" (v). Pastor Eifert is careful to explain that "since pas-

toral theology does not qualify as an exact science, much of the subject matter being in the field of the adiaphora, *The Pastor at Work* cannot give rules and regulations which would direct a pastor's course of action in every parish problem. Nor are all readers expected to agree with every position taken in this volume even in such important matters as, for instance, parish education, liturgy, giving, tithing, counseling, and others. A prudent pastor will, however, learn from the experiences and opinions of others, and these, together with correct basic principles of pastoral theology (see chapter one), should aid him in determining what is best for his parish or for some individual looking to him for direction in a given case" (v, vi). One may assume from the foregoing that the book is not to be a "Bible" on pastoral practice. This is a valid assumption. The book is primarily a "reader" written by men chosen for their special capabilities or experiences in a particular area of pastoral work. The book in its various emphases, either intentionally or by default, lacks the specific theological integration which a single author might have supplied. This means that the student and parish pastor must absorb the theological substance of the introductory chapter and apply that to the remainder of the book. Had each chapter been prefaced by an introductory paragraph reiterating or weaving in the theology of the introductory chapter, the book would have been strengthened.

The list of the authors of the 23 chapters is imposing. One seldom finds such an array of talent organized to produce a book in The Lutheran Church—Missouri Synod, from Richard R. Caemmerer, who wrote the introductory chapter, "The Pastor at Work," to Adalbert R. Kretzmann, who concludes the book with a chapter entitled "The Pastor and the Arts."

* *THE PASTOR AT WORK*. By various authors. St. Louis: Concordia Publishing House, 1960. 414 pages, with index. Cloth. \$6.50.

Several notable chapters contain certain emphases which are either new or especially pertinent in Missouri Synod pastoral care thinking and practice. Some of this material has not been heretofore articulated in any published form. These chapters or sections merit brief description and/or evaluation.

"The Pastor at Work" (Chapter I) by Dr. Richard R. Caemmerer, Concordia Seminary, St. Louis, Mo., sets forth clearly and in detail the basic Scriptural sanctions for the function of the pastor in the body of Christ. In fresh and invigorating style he develops the Scriptural principle that the pastor is set apart for special tasks by which he carries out God's plan of redemption for people through the Gospel and that he remains a part of the group and body of Christians in the place as servant and witness. In concise fashion he further describes how the pastor works for and with Christians in group worship, group activities, in catechetical instruction, in pastoral care, in relationships with the community and denomination, and in training people to minister to one another. He says (p. 8): "In all of these activities God's Word strikes the people, when the pastor is adequate steward of it, in two ways: helping them to realize their deficiencies under God and to demand help (the Law), and helping them to confront God's grace in Christ and seize upon it for life (the Gospel)." Of parish administration, Dr. Caemmerer, true to form, states the pure principle to be: The pastor "is not to interpret Acts 6 to suggest that he should have more leisure time for study and that therefore the people should do some work. But the purpose of all phases of parish administration is to train people, and give people the opportunity, for bringing Law and Gospel to one another" (p. 11). This chapter furnishes the keystone for the proper understanding and use of everything else in the book.

The chapter by the late Dr. Arnold H. Grumm, "The Pastor and Synod" (Chapter

IV), covers the Scriptural and confessional principles of authority in the church, of confessional unity and fellowship outreach, and defines the privileges and responsibilities of synodical membership on the basis of the *Handbook of The Lutheran Church—Missouri Synod*. A further treatment of the privileges and duties of the Christian congregation in matters of church discipline, in dealing with other religious bodies and members of anti-Christian secret societies, follows in Chapter VI by Prof. Henry J. Eggold, Jr., Concordia Seminary, Springfield, Ill.

"The Doctrine of the Call" (Chapter VII) by Dr. Albert H. Schwermann of Concordia College, Edmonton, Alta., Canada, covers 39 pages in presenting the most concise and practical treatment of this matter one will find in Lutheran writings. Dr. Schwermann writes from the evident conviction that the church needs to study and be guided by the doctrinal and practical principles which he delineates. This reviewer agrees. This chapter should do a great deal, we hope, to "firm up" the weak knees of those who are inclined to trust and employ "modern" methods of personnel selection, behaving as though the Holy Spirit and the appointed channels of the church were sometimes unreliable and a bit passé.

"The Pastor Administering Holy Baptism" (Chapter X) by Dr. J. T. Mueller, Concordia Seminary, St. Louis, Mo., and "The Pastor and Holy Communion" (Chapter XI) by Prof. Fred Kramer, Concordia Seminary, Springfield, Ill., are most helpful study resources for the private study of pastors and for study in pastoral conferences. Serious study of Chapter XI should do much toward clearing up some of the hazy and sometimes doubtful discussion and practice regarding Communion announcements and preparation for Holy Communion.

In Chapter XII, one possibly finds the most helpful piece of writing in the book as it speaks of the knotty problem of divorce

and remarriage. Dr. Erdmann W. Frenk, parish pastor in Joliet, Ill., treats "Marriage and Related Matters" with heavy Scriptural emphasis and tackles the problem of divorce and remarriage with a clear and cogent statement of principle and procedure. The bibliography is carefully selected and up to date (containing one 1960 item) and will be of great value to the pastor in choosing materials in this field for personal study and in guiding the reading of his parishioners. This chapter is worthy of personal study and conference discussion.

Chapter XV covers 42 pages of the best of what Arthur C. Repp, academic dean of Concordia Seminary, St. Louis, Mo., has developed from his years in the educational field. Under the title "The Pastor and Parish Education," Dr. Repp covers the principles of Lutheran education, the objectives of parish education, the Christian home, and leads over into a splendid section on confirmation instruction (much of which will be new and of interest to the reader). He further treats the Lutheran parochial school, the Sunday school, and part-time agencies. This is a chapter which will provide the pastor with solid resource material for meetings with teachers and board members, for conference programs, sermons, and addresses.

Students and pastors will, of course, be interested in the other chapters of this book which space does not allow this review to describe. A listing of the titles and the authors will indicate the scope and character of what the purchaser may expect.

"The Pastor as a Person," Otto A. Geiseman, pastor, Grace Lutheran Church, River Forest, Ill.

"The Pastor's Family," Alfred O. Rast, Secretary of Missions, Texas District, The Lutheran Church — Missouri Synod.

"The Pastor and the Public," O. C. J. Hoffmann, Director of Public Relations, The Lutheran Church — Missouri Synod.

"The Pastor in the Pulpit," Richard R.

Caemmerer, Concordia Seminary, St. Louis, Mo.

"The Pastor at the Altar," Roger L. Sommer, pastor, St. John the Divine Lutheran Church, Chicago, Ill.

"Pastoral Care of the Sick," Edward J. Mahnke, chaplain, Lutheran Hospital, Saint Louis, Mo.

"The Christian Burial Service," J. Franklin Yount, pastor emeritus, Akron, Ohio.

"Effective Biblical Evangelism," Arthur H. Haake, pastor (deceased), West Portal Lutheran Church, San Francisco, Calif.

"The Pastor and the Burdened Soul," Edwin A. Nерger, pastor, St. Paul Lutheran Church, Fort Wayne, Ind.

"Stewardship in General," Carl Walter Berner, pastor, Faith Lutheran Church, Los Angeles, Calif.

"The Stewardship of Money," Erwin Kurth, pastor, St. Mark Lutheran Church, Detroit, Mich., and Rev. Herman Zehnder, pastor, Zion Lutheran Church, Bay City, Mich.

"Reaching Out to Human Need," Charles A. Behnke, pastor, St. Mark Lutheran Church, Rochester, N. Y.

"Parish Administration," Kurt Biel, pastor, Grace Lutheran Church, Pagedale, Mo.

Reviewers usually smile first and frown later. Somewhere down at the end of a review they often say, "This book is very good, but it could have been better if. . . ." One may note that the bibliographies at the end of the majority of chapters for the most part contain the "best of the most" whether old or new. Four chapters have no bibliography. The index is very complete and provides a notable, useful feature: an index to Scripture passages. The chapter on "Stewardship in General" is a gem, but one misses a chapter on "The Pastor and Youth." The chapter "The Pastor in the Pulpit" touches the heart of the matter, while the chapter "The Pastor at the Altar" concerns itself with little more than movement in the chancel and nave. In many places the rubrics are inspiring, in

others they are wooden and pedestrian. There is a great deal of "ought to be" and "ought to do" and oftentimes not enough, if any, theological reason for the to be and to do. Sometimes there is very little thought given to the source of power to do what one ought to do or inspiration for doing it. Some chapters state positively why, or to what end, the pastor does what he does, others do not. The various activities of the pastor are not always related to the Lutheran doctrine of applying the means of grace to the end that people in faith may have their life under the forgiving Word of God. What we are trying to say is that a book which speaks to the pastor on the firing line lacks that certain degree of cohesiveness which Lutherans should always find in the doctrine of the church and the means of grace. The most splendid accents of the introductory chapter do not always, one may say seldom, break through as the central orientation of the sweat and toil of the pastor's activity.

We hope sincerely that no student or pastor will use *The Pastor at Work* as a "how to do it" book. When pastoral theology degenerates into a seeking for those rules which tell the pastor what he should do in each particular situation, it soon loses its character as a theological discipline. No set of rules can govern every possible situation, and for this reason pastoral theology must concentrate on more general theological principles which in a valid way arch over many situations. Homiletics, for example, does not attempt to guide the pastor to sources where he may find sermons for specific occasions; rather it lays down general principles of writing sermons so that the pastor may himself write sermons for particular situations. One often hears the remark that the pastor need not be interested in the "theoretical" concerns of theology, that what he needs more particularly is the more "practical" know-how to meet the needs and problems of the day. Such thinking leads one to the

doubtful place of believing that practical problems can be met as they arise without recourse to theological principles. Such thinking leads to sterility, too, to the place where the pastor no longer fulfils his distinctive function and becomes something of a "secular priest" in the same category with the psychologist and the social worker. Concern for theological principle does not mean, however, that the pastor's attempts to shepherd and to heal are limited to some walled-off compartment labeled "religious." The pastor will assimilate whatever method is true and useful in bringing what is absolutely needed to the hearts and minds of men, taking into account different situations.

The student and practitioner of pastoral theology must of necessity, if he is to be true to his calling, synthesize and unify into a related whole the results of the other theological disciplines. That is to say that the systematic, historical, and exegetical insights must be translated into theological principles applicable to the life of the church. One must also say that underlying every statement or principle of pastoral theology there needs to be the conviction that the pastor has been divinely called to serve in a special way those who have been called to be in Christ and who are gathered about the proclamation of the Gospel and the administration of the sacraments. Such conviction regarding his office has radical implications over against the specific task of the pastor as a minister in and to the Body of Christ. It is the touchstone to all that he does in the life of the church.

This reviewer believes that *The Pastor at Work* will serve students and pastors well, building as it does on the writings of the past while bringing new syntheses to practical application. He also believes that a pastoral theology which will more thoroughly integrate Lutheran doctrine and the work of the pastoral ministry is yet to be written.

St. Louis, Mo.

HARRY G. COINER

Outlines on the Synodical Conference Gospels, Second Series

SIXTEENTH SUNDAY AFTER TRINITY

LUKE 20:27-40

Life in its journey from birth to death is like the course of a great river flowing from its headquarters to the ocean. Sometimes its course is straight and true, sometimes it meanders now north, now east, now west, now south, apparently without direction. Sometimes it is placid, sometimes turbulent, now it is shallow, now deep and able to carry commerce for those who live on its banks. It serves also by furnishing the waters for irrigation and the fish that provide men with food and sport. Is your life like that? It should have direction. It should be reasonably placid, and it should serve the world through which it passes.

How Can Your Life Be the Good Life?

I. *It is right when you trust God*

A. When our Lord used the term "worthy to obtain that world" (v. 35) He meant faith in God's promises.

1. This is not a personally achieved worthiness. There is no such worthiness possible for men (Eph. 2:8,9).

2. But it is a bestowed worthiness (Rom. 6:23) apprehended by faith (John 3:16).

3. Made ours through means of grace, Word and Sacrament (1 Cor. 2:12,13).

4. This results in a new heart and a new direction in life (Rom. 12:1,2).

B. The new life is different.

1. Not a preoccupation with the things of this life: marriage, begetting children and rearing them, and the pursuit of personal pleasure, in general (vv. 34,35).

2. But its great concern is the Kingdom and its furtherance. Levirate law was to make

possible the principle of inheritance with its overtones of keeping the Messianic line intact.

3. Our prime purpose in life, too, is to aid the completion of God's purposes for men. Even in our marrying and giving in marriage and in rearing our children this must be obvious. Caution against mixed marriages. Rearing our children to be concerned for God's business. Prepare them not only to prepare for eternity but to prepare others for eternity.

4. Avoid the drives of the world: sex for sex' sake; money for money's sake; fun for fun's sake.

5. Service to humanity not an end in itself but a means to draw the attention of men to Him who is our Life. "Glorify God in your lives."

6. This will give us the so necessary one-foot-in-heaven character (v. 36). Have you these interests? Or are you pursuing your own pleasures and concerns, with "religion" nothing more than a way to secure God's help?

II. *It is right when your new life is guided by Scripture*

A. The way of this new life must be established by God's Word.

1. The Sadducees rejected the doctrine of the resurrection of the body as untenable because it contradicted their conclusions. Assumed erroneously that there would be a continuance in heaven of sex relationships. Mohammedans, Mormons, Jehovah's witnesses. Hence their view one wife for seven husbands was immoral.

2. So many today become guilty of "not knowing the Scriptures" (Matt. 22:29).

3. Since the first chapters of Genesis seem to be contradicted by the assured conclusions of modern scientists many are ready to discount God's Word altogether and to compromise its plain statements.

B. The intellect is to make Scripture plain and relevant to our times. It is not to establish what in Scripture is true. It is to accept, not to reject, what is palatable to man's pride.

C. We use Scripture correctly when, as Christ does here, we use it to interpret Scripture (v. 37).

D. Men are to live unto God (v. 38). These truths must be applied to life.

Concl.—Such is a happy life, a good life, and a blessed life, for it will lead right into heaven, as it did Enoch, who walked with God . . . for God took him (Gen. 11:5; 5:24).

San Francisco, Calif. ARTHUR C. NITZ

SEVENTEENTH SUNDAY AFTER TRINITY

MATT. 12:1-8

One of the major conflicts in our day is between nations which have different ideas about the role and function of government. Should the people serve the government or the government the people? Is it a government of the people, by the people, and for the people? Or is it a rule of the governing, by the governing, for the governing? I think that every American, regardless of political affiliation, would agree that government is for the people, not the people for the government. It is right here, however, that some people become confused as to the purpose and function of God's rule and government of His people. Many people believe that mankind has been made to fulfill God's laws rather than that God has given His

precepts for His creatures. The Pharisees of Jesus' day were so confused. To set them as well as us right as to our attitude toward His Laws, the Holy Spirit has preserved today's Gospel. I speak to you on

The Law Behind the Law

I. *The Pharisees regarded the Law as means of salvation*

A. The account of our Gospel story. Jesus and His disciples are walking through a grain field on the Sabbath. The Pharisees accuse the disciples of working on this day, something strictly forbidden, because they rubbed out the grains and ate them.

B. To be sure, the Law of God forbade work on the Sabbath (Ex. 31:12 f.). Story of the stoning of the first violator of this precept.

C. Not understanding the spirit of the Law, or the law behind the Law, the Pharisees felt that a literal fulfillment, not only of this Sabbath law but also of all of God's laws was all that was required. Externally they observed God's laws to the letter.

D. Because of the literal observance of the Law, they felt justified in God's sight. Not knowing or understanding the true meaning of the Law, or the law behind the Law, they became satisfied with themselves, e.g., the Pharisee in the temple at prayer. Brazenly they could come up to the Lord with a smirk of self-righteousness and ask, "What lack I yet?" and in substance reply, "Oh, that—that I have kept from my youth." There was no feeling of sin. No crying out, "I, a poor miserable sinner!"

E. Pharisees are literalists; literalists often tend to be Pharisees. Their lack of knowledge of God's law behind His laws makes them proud, arrogant, "better than thou." "That's what the law says," they reply with haughty air. This attitude can be seen also in the action taken by those who caught the

woman in the very act of adultery. We caught her red-handed—the Law has been violated—she must die. Today's Gospel (Luke 14:1-11), too, shows their spirit.

F. The person who does not understand the law behind the Law finds such a law easy to fulfill. The work religions of man are an easy type of religion. "Taste not, touch not, handle not," this is easy. This breeds smug self-satisfaction.

G. Such literalists plagued Jesus. The gospels are full of the accounts of such as watched His every action. They still plague the church today, not only the sects who forbid everything from the use of lipstick to the color of your clothes but also those who can think of any of God's precepts only in the literal manner. They have never heard that the Law of God enjoins love, joy, peace, long-suffering, patience, hope.

II. *Jesus taught them the real spirit and purpose of the Law*

A. Jesus used a number of illustrations to show them the real purpose and spirit of the Law.

1. The account of David eating the showbread (vv. 3, 4).

2. The priests working harder on the Sabbath than on the other days of the week (v. 5).

B. Flatly Jesus tells them the real purpose of the Law was the good of man. "The Sabbath was made for man." The reverse is not true (Ex. 31:14). This is true not only of the Third Commandment but of all of God's laws (2 Macc. 5:19). "God did not choose the people for the place's sake but the place for the people's sake."

C. Therefore the important thing behind the Law is its spirit. As in Matt. 9:13, so also here (v. 7) the Lord lays bare the real spirit of the Law: "I will have mercy and

not sacrifice." "Love is the fulfilling of the Law," love to God and love to our fellow man. This law behind the simple letter of the Law, they did not understand. Few do.

III. *This law behind the Law becomes apparent only when you know the Law-giver*

A. The reason for the Pharisees' narrow and wrong concept of the Law was simply this: They did not know Jesus, v. 6 (whether the Greek is a person or a thing, we must of necessity understand it of our Lord Himself. Only in the latter case we must suppose Him to point to His own body, as He did when He said, "Destroy this Temple").

B. Before them stood the Lord of the Sabbath. If the priests in the Old Testament could work on the Sabbath in the presence of the Lord, His disciples working for Him, standing in His very presence, could rub out a few grains on the Sabbath.

C. He had come to seek and to save that which was lost. He had come just because man could not fulfill the true spirit of the Law. He, the God of love and mercy, fulfilled this Law for man; in man's stead He bore the punishment which such breaking of this Law naturally brought with it.

D. Now because of His redemptive love and mercy, we once again also learn the real meaning of the Law, the law behind the Law, so that He now says to His disciples, "A new commandment I give unto you, that ye love one another."

Thus did our service begin this morning: "Righteous art Thou, O Lord, and upright are Thy judgments. Deal with Thy servant according to Thy mercy. Blessed are the undefiled in the way, who walk in the Law of the Lord" (Introit for the 17th Sunday after Trinity). "Teach me Thy precepts, O Lord!"

FREDERICK E. GESKE

Minneapolis, Minn.

EIGHTEENTH SUNDAY AFTER TRINITY

MATT. 6:5-15

(The current abuse and misuse of prayer will make the preacher doubly glad for every opportunity to instruct his people in the right use of this privilege. The goal of this sermon is that the hearer will look to the Lord to shape his prayers.)

Prayer is not a gimmick. It is not a tool for prying loose some of God's riches. Prayer is not a lever for budging a grudging God. It is not a means for getting "things 'n stuff" that my less adept neighbor does not acquire because he is not a clever pray-er. If I follow the instruction of my Lord, I will never regard prayer as a maneuver for trying to bring God into a position where He has no alternative but to bless me with earthly gifts. Rather my prayer life will be turned more and more in the direction of

Making the Lord's Prayer My Prayer

I. *First, a twofold word of caution from our Lord*

A. Against theatrical, street-corner prayers (vv. 5, 6).

1. There is a place and a need for public prayers and public worship. Jesus called the temple a house of prayer. The Christian is glad, as today's Introit suggests, to "go into the house of the Lord." But prayer is ultimately an affair between the suppliant and his Maker. Therefore "into thy closet!"

2. Prayers are not for display. They are not to impress, but they are to express what is in our heart. Prayers are not for showing men our faith but for asking God for faith.

B. Against vainly repetitious prayers (vv. 7, 8).

1. Prayer is not a matter of telling God over and over what we need. From eternity He has known of these needs, especially of our need of salvation. God does not need our repeated reminders to keep abreast of our daily needs. Prayer is not for me to

inform God but to ask God to re-form me and my will.

2. Prayer is not a matter of wearing God out and nagging Him into submission.

3. God is not like a U.S. senator who is always influenced by the number of letters he receives from his constituency.

4. Beware of hucksters of religion who tell you to keep on saying to yourself certain prayer formulas.

5. Paul counted the times he prayed for relief from so great a trouble as his "thorn in the flesh."

6. Persistence in prayer is, indeed, taught by Jesus. We should keep on praying for the Holy Spirit (Luke 11:13) and growth in faith that we may be ready to meet the Judge (Luke 18:1-8). But an insistent demanding of temporal favors is not sanctioned by our Lord. It is "folly to measure prayer by the yard" (Lenski).

II. *The petitions of the Lord's Prayer give me the cue for the contents of my prayers (vv. 9-13)*

A. Spiritual matters have priority. Even as the first three commandments (cf. Gospel: "the first and great commandment") have to do with man's relationship with and duty toward God, so the first three petitions focus prayer's thoughts not on self but on God.

B. There isn't an ounce of selfishness in the Lord's Prayer. What a far cry from the notion that if you learn to "use" prayer you can get practically anything your heart desires!

C. The only petition for temporal blessings asks for bread, not for cake; for necessities, not for luxuries; for food "for the day," not for security for tomorrow.

D. The child will continue to beg for things he does not need and so will the childish pray-er. The adult Christian who has learned to pray after the manner of his Lord will outgrow such childish prayers and

learn more and more to dwell also in his prayers on the spiritual and the eternal.

E. The desired outcome of an adult Christian's prayer is not that a man should change God but that God should change man! Cf. today's Collect: "mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts!"

III. *A forgiving spirit is prerequisite to praying the Lord's way* (vv. 14, 15)

A. The Lord's emphasis on our willingness to forgive is not just to reinforce the Fifth Petition but to explain the attitude necessary for praying aright the entire Lord's Prayer.

B. God Himself is the supreme Example of the forgiving spirit. The whole story of His relationship to us, the whole Gospel of our blessed Lord, is a message of forgiveness.

C. From the first "our" to the last "us" in the Lord's Prayer we are to pray as brothers and sisters in the circle of God's children — forgiven and forgiving! (Cf. Epistle, v. 9)

My Lord's payment for sin becomes my payment. His life becomes my life. His home will become my home. May His prayer also become my prayer!

Cleveland, Ohio BERTWIN FREY

NINETEENTH SUNDAY AFTER TRINITY

MATT. 6:19-23

What things are important to you? What are you striving for? What are your main ambitions? For the typical American these goals are tied in with money and material possessions. A man is judged by the money he makes and the social level he has attained. A wife judges her husband's success or failure by the size of the pay check he brings home. In this text from the Sermon on the Mount, Jesus bluntly states that

earthly possessions are not enough in themselves to make a man happy and satisfied with his life. Something more than earthly things is needed.

If You Want to Be Well Off

I. *Do not settle for earthly treasures*

A. Earthly treasures are not lasting treasures (v. 19). Moth and rust corrupt them. Moths destroy clothes, rugs, tapestry, etc. The "lifetime" of such products is short. "The fashion of this world passeth away" (James 5:1-3). Rust corrodes and destroys products of metal.

B. Earthly treasures have only temporary value (v. 19). Thieves may steal them. The wealthy fear thieves, must constantly be on guard. Riches fleeting. Prov. 23:5: "Riches certainly make themselves wings; they fly away as an eagle" (Job 20:28; Ps. 49:10). At death nothing is left. 1 Tim. 6:7: "We brought nothing into this world, etc."

C. Desire for earthly treasures leads to spiritual blindness (v. 23). The "evil eye" looks for the wrong treasures. Greed destroys faith, e.g., Judas (Matt. 26:15 ff.). His money brought misery and sorrow; his greed left no room for Christ. As greed progresses, the darkness becomes more intense. No other darkness compares with that of the condemned in hell. Governor Felix (Acts 24) interested in Paul's message of Jesus, more interested in ransom payment, sent Paul away, waited for a "convenient season" that never came.

D. Avarice leads to family troubles (Prov. 15:27); disappointment (Eccl. 5:10); folly (Jer. 17:11); apostasy (1 Tim. 6:10); misery (James 5:3). Achan (Joshua 7:21-26) disobeyed God's orders when the walls of Jericho fell. He buried his treasure. When his sin was exposed, he was buried with his treasure.

E. A man and his money tell the story of his life (v. 21). Luke 12:13 ff.: "A man's life consisteth not in the abundance of the

things which he possesseth." The rich man is called a "fool" (v. 20). Then, what about money? We need money, but we must look upon it as a gift of God and upon our material possessions as blessings of God. Our first objective must not be money but gratitude to God for His goodness and mercy. "Seek ye first the kingdom of God." (Matt. 6:33)

II. *Seek heavenly treasures*

A. "Lay up for yourselves treasures in heaven" (v. 20). They will not be destroyed, for our almighty God has promised to preserve them. They are everlasting. Rev. 2:10: "Be thou faithful unto death," etc.; "incorruptible, undefiled" (1 Peter 1:5); will not be stolen. (Matt. 10:28)

B. How do we get these heavenly treasures (v. 21)? We must give first place to God in our hearts. How? Come like the publican (Luke 18:13): "God be merciful to me, a sinner"; lay your burden of sin down on the altar of divine grace and mercy, and plead with God for forgiveness; listen when God assures you, "Son, be of good cheer; thy sins be forgiven thee." Cf. today's Gospel (Matt. 9:1-8). You cannot buy pardon, love, happiness, or peace. The only way to get them is to accept them from Jesus, your Savior and Redeemer.

C. How do we keep these heavenly treasures (v. 22)? Keep looking to Jesus, through eyes of faith. When the eye is sound, the body is sound and healthy. Keep looking to Jesus by responding to His love. Commit yourself to God's way of life; be grateful for money, possessions; be guided by the Spirit of God through the Word and prayer; be filled with peace and contentment; be devoted to the service of God and man. Look to Jesus, if you want to be well off, and He will give you His heavenly treasures prepared for you in the mansions of glory. "Seek ye first the kingdom of God," etc. (Matt. 6:33)

Omaha, Nebr.

ELMER E. MUELLER

TWENTIETH SUNDAY AFTER TRINITY

MATT. 7:24-29

(The illustration of the house builders is the conclusion to the Christ's Sermon on the Mount. The text is an illustration of the blessing that comes to those who hear the words of Jesus and "do them" and the judgment that befalls those who hear His words and "do them not." The pitfall in this text are the words "do" and "do them not." The temptation to moralizing is no small one. To avoid this pitfall the preacher must come to grips with the words ποιῆτε τοὺς λόγους. Jesus here refers to His preceding words in the sermon. The sermon is a condemnation of the morality by the Law as the Pharisees taught it. In the sermon Jesus calls for trust in the heavenly Father, who has sent the Christ to fulfill the Law and the Prophets. In Christ the believer surrenders Himself to God completely, not in simple outward conformity and morality. In Christ the believer obtains the righteousness that exceeds the righteousness of the scribes and Pharisees.)

Today we reflect much confusion about our goals in life. This is true of young people choosing a vocation. Equally true of older people wondering what they are doing with their vocations. True of us as a nation. All of this is related to the deeper problem of what we build our life on. Jesus tells us that we must build our lives on Him. Let us see how

Jesus Is the Foundation for Our Lives

I. *We must build our lives on the words of Christ*

A. We build our lives with all that we think, say, or do.

1. Jesus condemns simple outward morality. This was behavior of Pharisees. Strict outwardly. No inner commitment. Hence Jesus' condemnation in the sermon (ch. 5: 21—6:23).

2. Jesus calls for the complete surrender of the total man to God. Highlight the contrasts with the above. The Law bores down to the minutest details of a man's life. The Law exposes him. This leaves man with only alternative of surrendering to the full mercy

of God. In the sermon: the Lord's Prayer (ch. 6:24-34; ch. 7).

B. We must build our lives on the foundation of all that Christ thought, said, and did.

1. We are always building on the foundation of someone else. Nothing in our lives is completely original. We inherit life, speech, culture. Real problem is that we also inherit sin and death. Whole business is colored by death. We are children of Adam (Rom. 5). We inherit disobedience and the whole mess that goes with it. This language of death, the philosophies about it, the confusion in history of it, is the sand (v. 26).

2. When we build on Christ we build on the original foundation for life. He is the Rock (v. 24). He is the Return to the original in the creation, the Second Adam (Rom. 5). He provides the righteousness and the obedience. He assures us that the Creator is friendly to us (ch. 6:24-34). Jesus is the Return to the original in the prophets (ch. 5:17-20). He is the Second Moses. He reinterprets the will of God. He gives the new commandment (John 15). He works the new creation in the resurrection (Rom. 6; 1 Cor. 15).

II. *Our lives built on Christ will survive the ultimate test*

A. Our lives are filled with crises and tests.

1. We face these crises every day. They

come in all shapes, forms, and sizes (vv. 25, 27). The varying intensity of the storms. No one escapes them. They are common to all men. We have become used to talking about it: "that's life!"

2. We may face these crises in different ways. Even the lives built on the sand of above (B, 1) can weather many of these crises. Sometimes a little humor can get people by. A sentimental poem or song. The peace of mind cult. Christians rely on the words of Christ.

B. Our lives face an ultimate test.

1. This test and crisis not everyone passes (vv. 26, 27). The storm is death. Death destroys. Death is the Judgment. The fall is great. Without Christ there is nothing to uphold it. This is final. The life has been wasted. It has been foolishness.

2. Those who build on Christ stand the test (v. 25). The storm comes for them, too. But the life stands (1 Thess. 4). The Christian life is built upon the resurrection. We live in the now in this confidence.

Concl.: Daily we should note how poorly people put their lives together, how poorly they are equipped to face the ultimate test. Let us heed the words of Christ, build upon Him that we may rest secure in the face of the inevitable.

HARRY N. HUXHOLD

Minneapolis, Minn.

THEOLOGICAL OBSERVER

THE BEGINNINGS OF THE REFORMATION IN FRANCE

Under this heading, *Les Origines de la Réforme Française*, the French periodical *Positions Luthériennes* (January 1960) offers a brief overview of the founding and also oppression of the Lutheran Church in France. On April 15, 1521, the same time when Luther confessed the Gospel at Worms, the Sorbonne at Paris condemned Luther's writings to be burned and their readers to be severely punished. Earlier, on Nov. 1, 1520, a Swiss student at Paris wrote home that Luther's writings were bought with great eagerness. Soon there was organized in Paris a zealous group of Lutherans who, to escape persecution, later fled to Meaux, where they conducted Lutheran services. On Oct. 7, 1546, the Lutheran pastor and 13 of his prominent members were burned alive while the rest of the congregation fled to save their lives. That was the end of the Lutheran Church in France with the exception of the Lutheran worship that was conducted by the Scandinavian ambassadors in their chapel at Paris. Since 1742 the pastors of their chapel were Frenchmen, for also some French Lutherans attended these services. This situation of the Lutheran Church in France continued until Nov. 19, 1809, when Napoleon I permitted the Lutherans to worship in their own church. The first Lutheran worship occurred on Sunday, Nov. 26, 1809, when the French Lutherans held their first sanctioned service in the *Église des Billettes*. Thus last year the Lutheran Church in France could celebrate its 150th anniversary as a free church in France. The writer concludes his interesting article with two quotations: one made by Napoleon when he was a prisoner at St. Helena, in which he severely criticizes Francis I for suppressing the Reformation, and one by Luther, who in 1542 pointed

out the poverty of France as a punishment for despising God and His Word. According to Napoleon, Francis I was "one of the great pygmy persons."

JOHN THEODORE MUELLER

FIGURA PROTHYSTERON AND THE EXEGETICAL BASIS OF THE LORD'S SUPPER DURING THE REFORMATION

The *Lutheran Quarterly* (May 1960), under this title, discusses one of the major identifying characteristics of Carlstadt's theology, namely, his exegesis of the words of institution. According to Carlstadt, a new sentence begins with the *hoc* or *touto* and ends with *datur*. Thus Christ pointed to Himself when He said, "This is My body, which will be sacrificed to you on the cross." Separate from the sentence follows the liturgical act, the institution of the memorial supper to commemorate the events of Calvary. As the writer shows, it was Erasmus who became indirectly responsible for the exegetical portion of Carlstadt's theology of the Holy Supper. He writes: "Melancthon was not too wrong when he blamed Erasmus for originating the struggle between Luther and Zwingli." The great humanist provided Carlstadt with the necessary exegetical material for his symbolism. Erasmus, however, never denied the real presence of Christ in the Lord's Supper, which Carlstadt negated. For him the Lord's Supper was a *mystery* which could not be explained. Christ was always mysteriously present in the Eucharist. But his conception of "spirit and flesh" accomplished a devaluation of all external things with a resultant spiritualization. Here he agreed with Augustine, and both share the same Neoplatonic tradition. The writer closes his interesting investigation with two striking questions: "Did the study of Augustine cause Carlstadt's spiritualism, which

was only supported by Erasmus and which through Tauler's influence developed into *Schwaermerei*? Or was Augustine only a catalyst, accelerating Carlstadt's affirmation of an Erasmuslike spiritualistic tendency, which in later years became an all-consuming passion?" Erasmus referred the words "This is My body" to the already consecrated bread, thus applying the figura prothysterion to the word of the bread.

JOHN THEODORE MUELLER

ISLAMIC RELIGIOUS EDUCATION FERMENTS

Under this special heading, in its section "Report from Palestine," the *Catholic Biblical Quarterly* (July 1960) reports that a Franciscan Mid-East Missiological Institute has been founded at Cairo-Muski to give specialized training in problems concerning the Oriental churches and Islam. One of the professors will be a graduate of Al-Azhar mosque and another will be a priest of Oriental rite. Study of Arabic will be stressed, but also other languages spoken within the area of the Holy Land Custody. . . . Meanwhile *Proche-Orient Chrétien* 10 (1960) 73 announces that tension between Christian educational institutions and exacting Muslim government officials has been exacerbated by the United Arab Republic Education Ministry's fervent dissemination of the book of an excommunicated Christian on Muhammad. The volume, maintaining that Christ is merely a prophet and the Trinity and Incarnation mere ecclesiastical inventions, was made an obligatory text for all Christians and Muslims in primary and secondary schools. After copies were burned publicly in violent demonstrations in Damascus, the requirement was withdrawn for Christians but remains in force for Muslims. — Another news item in this section states that Israel and Jewish communities in 56 countries will join Iran in the 1961 celebration of the 2500th anniversary of the founding of the Persian Empire by Cyrus the Great, 538 B. C.,

whereby the Jews were permitted to return from their Babylonian Exile.

JOHN THEODORE MUELLER

REPRINT AND REVISION OF THE WEIMAR EDITION OF LUTHER'S WORKS

In behalf of the Commission for the Publication of Martin Luther's Works (*Kommission zur Herausgabe der Werke Martin Luthers*), which continues to labor toward completion of the Weimar edition, the centers of research listed below have begun work preparatory to revision of those volumes out of print or somewhat out of date. Each year two or three parts are to be reprinted photomechanically without alteration, beginning with those which require least amendment. The results of the research will be made available to owners of the first printing and to purchasers of the reprint as appendixes to the individual volumes, perhaps with asterisks in the margins of the reproductions to signal passages at which the appendix is to be compared, and as supplementary fascicles of the still unpublished *Band 55*.

The supplements are to include emendations and additions to the historical introductions, text, and bibliographies; further definition of terms and philological findings; and more thorough citation of quotations and allusions. All who are able to furnish addenda or call attention to errata and corrigenda are kindly requested to forward the information to one or the other of the offices named below. Offprints or reprints of published essays pertinent to the editorial work will also be greatly appreciated. Like the fathers who planned and labored for decades to build the monumental Weimar edition of Blessed Dr. Martin Luther's works, so the present commission will be most grateful for all assistance which may be offered for the furtherance of the work, that the definitive edition of his writings may be brought abreast of current scholarship and become available in its entirety.

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For a detailed account of progress on the text and indexes in the first printing of *D. Martin Luthers Werke: Kritische Gesamtausgabe* (Weimar: Hermann Böhlau Verlag and Herman Böhlau's Nachfolger, 1883 ff.) and for an outline of the plans for reprint see, e.g., Prof. Dr. Hanns Rückert's report "Die Weimarer Lutherausgabe: Stand, Aufgaben und Probleme," *Lutherforschung heute: Referate und Berichte des 1. Internationalen Lutherforschungskongresses, Aarhus, 18.—23. August 1956*, ed. Vilmos Vajta (Berlin: Lutherisches Verlagshaus, 1958), pp. 111—120. *Die Übersetzung des Prophetenteils des Alten Testaments (Die Propheten Jesaja bis Hesekiel), Die Deutsche Bibel*, 11^e (1960), has appeared since the publication of Prof. Dr. Rückert's essay.

Librarians and private individuals interested in subscription may request Prospectus No. 147 from Verlag Hermann Böhlau's Nachfolger/Weimar, Weimar/Thür., Meyerstrasse 50a, Postfach 48, Deutsche Demokratische Republik.

WILLIAM ARTHUR OLSEN

BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

Chicago.—Dr. Paul C. Empie, 51, executive director of the National Lutheran Council, suffered a heart seizure here on July 8. Physicians who diagnosed the attack as a coronary thrombosis described the church leader's condition as "serious," but said he was "resting comfortably." They indicated

that he will require a long period of care and convalescence before resuming normal activity.

Dr. Empie was stricken as he participated with the NLC's executive committee and representatives of The Lutheran Church—Missouri Synod in a three-day meeting to explore the theological basis of inter-Lutheran co-operative relations. The NLC's executive committee named the Rev. J. Robert Busche, assistant to Dr. Empie, as acting executive director of the council until Dr. Empie's health permits return to his post.

Dr. Empie has been associated with the National Lutheran Council since 1944, the first four years as assistant director and the past 12 years as executive director. During his service with the NLC, he has earned a worldwide reputation as an outstanding church leader.

Northfield, Minn.—An auxiliary of more than 700,000 members was formally organized here as The American Lutheran Church Women.

The ALCW will replace four existing women's auxiliaries of the three church bodies which united last April to form The American Lutheran Church of 2,258,000 members. Participating in the merger were the Evangelical, American, and United Evangelical Lutheran churches.

The constituting convention of the ALCW, held on the campus of St. Olaf College here, July 9—10, was attended by 500 delegates from throughout the country. A constitution adopted by the assembly will act as an "umbrella" under which the existing women's groups in The ALC's 5,000 congregations—such as altar guilds, ladies' aids, missionary or charitable organizations—will be integrated in the ALCW.

"All women of the congregation will be considered members of the ALCW," said Miss Dorothy Haas, executive director of the auxiliary. "They will do auxiliary work for

the congregations through circles — small groups, usually with special interests."

(The pattern is similar to that adopted in recent years for women's work in the United Lutheran Church in America and the Augustana Lutheran Church.)

Dr. Haas moved to Minneapolis recently from Columbus, Ohio, where she served as full-time president of the ALC's Women's Missionary Federation.

A ceremony symbolizing the merger of the women's groups marked the opening of the two-day convention when Dr. Haas joined hands with Mrs. Peter Fossum of Northfield, president of the Women's Missionary Federation of the ELC; Arlette Pederson, formerly of South Dakota and now of New York City, president of the Lutheran Daughters of the Reformation of the ELC; and Margaret Miller of Waupaca, Wis., president of the Women's Missionary Society of the UELC.

The meeting was convened by Dr. O. G. Malmin of Minneapolis, editor of the ELC's *Lutheran Herald*, and vice chairman of the Joint Union Committee, which negotiated the three-way church merger. Dr. Fredrik A. Schiotz of Minneapolis, newly elected president of The ALC, who was also president of the ELC, installed the first officers of the women's auxiliary at a worship service Sunday morning, July 10.

Heading the ALCW as president is Mrs. Peter Fossum of Northfield, Minn., who also is president of the Women's Missionary Federation of the ELC. Other officers elected are: Mrs. Theodore Stellinghorne of Sandusky, Ohio, first vice-president; Miss Margaret Miller of Waupaca, Wis., second vice-president; and Miss Viola Bohn of Bismarck, N. Dak., secretary. All are officers of the present women's auxiliaries of the uniting churches.

New York.—Nearly nine tenths of the 25,000-member Evangelical Lutheran Church in Chile is located in the area devastated by earthquake and tidal wave and several

churches and parsonages were destroyed, according to word received here by the National Lutheran Council's Department of Lutheran Co-operation in Latin America.

Losses suffered by the Lutheran Church when the tremors struck southern Chile late in May were reported by Dr. Friedrich Karle, its president, in an urgent appeal for food, clothing, blankets, medicine, and funds to help the victims of one of the worst disasters in the nation's history.

Lutheran World Relief rushed 64,000 pounds of clothing and a gift of \$1,500 to the stricken area. Further aid will be sent as soon as needs are ascertained by the Rev. Theodore A. Tschuy, representative of LWR and Church World Service in Chile.

The series of quakes that began May 21 and lasted a week left more than 5,000 persons dead or missing, some two million homeless, and damage estimated in the hundreds of millions of dollars. Whole villages were swept away by tidal waves as high as 24 feet.

Dr. Karle, making an official visit to Concepcion over the weekend of May 21 to 22, personally experienced the first earthquake but was unharmed. Due to sturdy construction of houses damage was comparatively slight in that city.

Dr. Karle informed Dr. Stewart W. Herman, executive secretary of the NLC's Division of Lutheran World Federation Affairs and head of the LWF's Committee on Latin America, that the Rev. Helmut Schuenemann had been assigned to visit congregations in the southern provinces of Chile to obtain a firsthand report on the situation.

Dr. Herman stressed here that it must be ascertained whether additional material relief can usefully be provided by the churches, in view of the vast amount of aid being provided by various governments.

Then he said, "Attention must be turned as soon as possible to assisting the Chilean Lutheran Church in rehabilitation of normal

parish life and reconstruction of destroyed or damaged church buildings."

Dr. Herman reported that the LWF's Committee on Latin America plans to make the facts of the situation in Chile known in the hope that member church bodies of the federation will respond with special gifts for this purpose.

Three years ago the LWF committee established a revolving loan fund to assist the Lutheran Church in Chile to erect churches and parsonages, and it is expected that this fund will now be used in this emergency.

Oslo.—A plan for development of full-time lay parish vocations for women theological graduates has been approved by the Council of Bishops of the (Lutheran) Church of Norway. Under the plan women would be employed in a wide range of modern congregational activities not requiring the services of ordained ministers, such as visitation, Sunday school and youth work, and conduct of Bible study groups. An organization known as the Christian Enterprise for Unfulfilled Tasks (Kristen innsats for uløste oppgaver) has granted 27,000 crowns (\$3,780) to underwrite the establishment of the new positions.

The fortnightly church paper *Lutherske Kirkeetidende* said that if the plan succeeded, Norway would be saved from the controversial agitation which the neighboring Church of Sweden is experiencing as a result of the decision to admit women theological graduates to the ordained ministry. Women have been legally eligible for ordination in this country for a number of years, but since they have not had employment offers from parishes or recognized church organizations, they have not been able to apply for admission to the ministry.

In Finland, meanwhile, the Christian newspaper *Kotimaa*, commenting on the dissension among Swedish Lutherans over the issue of women pastors, said that "the question is

too precious to be made the cause for disunion and bitterness."

The paper added: "The Finnish nation has accepted as something natural that women, too, should act as servants of God's Word in congregations, as teachers and preachers. Hardly anybody would want this successful and blessed service to be discontinued. The only question is in what ways and how far this service should be developed in order best to serve the Gospel. Opinions vary on this, but all are agreed on one thing: the Gospel message and the Christian life should go forward in a Christian spirit."

Although women are still legally barred from the Finnish Lutheran ministry, many of them who are theologically trained are employed in church work not involving administration of the sacraments.

The Swedish Crown Lands Judiciary Board recently turned down a proposal from that country's Lutheran church assembly of 1957 for the establishment in the church of a new lay service especially intended for women. The Swedish church assembly of 1958 had suggested that 100,000 Swedish crowns (\$19,200) should be made available from the Central Church Fund to train women for such service.

Berlin.—The tenth German Evangelical Kirchentag will be held on July 19—23, 1961, in this city, it was announced in an official call issued here by the presidium of the Kirchentag organization.

The proclamation was published following a Berlin meeting at which the presidium decided to advance the dates, which had previously been set at Aug. 2—6.

In the call, stress was given to the choice of location. Berlin, because of its unique political situation, is the most frequent meeting place of East and West Germans, for all of whom the Kirchentag is a major Evangelical event.

In 1951 the city was host to such a mass laymen's congress—then an annual occur-

rence but now held every second year. In selecting Berlin again for the 1961 gathering, the presidium accepted one of three invitations that had been extended at the closing rally of the ninth congress in August 1959 at Munich.

Chicago.—Nearly 2,100 new congregations were organized by Lutheran church bodies in America during the decade 1950 through 1959, the Division of American Missions of the National Lutheran Council reported here on the basis of data supplied by the various home mission boards.

The eight bodies participating in the NLC, according to the survey, established 1,202 new missions, including 1,101 in 48 states and eight in Alaska and Hawaii, recently granted statehood; 88 in Canada, four in Puerto Rico, and one in Mexico. In addition, another 952 "mission stations" were opened by The Lutheran Church—Missouri Synod. Most of these were new congregations, but also included college mission stations, institutional chaplaincy programs, some "preaching stations," and "fields entered but not organized."

More than two thirds of the new congregations in the United States, the report disclosed, were organized in metropolitan areas.

However, it added, the closing of churches balanced the opening of new churches in all the bodies, especially those serving in rural areas, and those associated with the NLC showed a net increase of only 452 congregations during the decade.

The new missions established over the decade represent slightly more than 10 per cent of the congregations currently reported as member congregations of the NLC bodies. Thus one out of every ten of their congregations is less than ten years old.

The United Lutheran Church in America organized 593 new congregations, or nearly half the total reported, and had the widest geographical coverage. The ULCA estab-

lished at least one new congregation in all but six states in the United States, in every province in Canada, and in Puerto Rico and Hawaii.

The American Lutheran Church ranked second in number of congregations with 215, the Evangelical Lutheran Church organized 205, Augustana Lutheran Church 152, Lutheran Free Church 18, United Evangelical Lutheran Church 9, American Evangelical Lutheran Church 6, and Suomi Synod 4.

The survey revealed that California received by far the greatest mission attention, with 140 congregations organized there in the past 10 years. Minnesota ranked second with 68, and 50 or more missions were begun in six other states, namely, Florida, Michigan, Ohio, Pennsylvania, Texas, and Washington.

Vermont was the only state in which no mission was organized in the decade by NLC bodies, and only one new congregation was organized in each of three states—Maine, Mississippi, and Rhode Island.

The Missouri Synod also concentrated its missions activity in California, opening exactly the same number of missions there, 140, as the NLC bodies. Other active mission states for both groups were Florida, Illinois, Indiana, Michigan, Kansas, and Texas.

The report showed an overwhelming NLC emphasis in Minnesota, Pennsylvania, North Dakota, South Carolina, and Virginia, while the Missouri Synod undertook twice as much mission work as NLC bodies in Alabama, Arkansas, Louisiana, Nevada, Utah, and Wyoming. The Synod's one mission in Vermont meant at least one new Lutheran mission in every state during the decade.

Rock Island, Ill.—The Augustana Lutheran Church gave overwhelming approval here to plans for merger with three other church bodies into a new denomination of more than three million members to be known as the Lutheran Church in America.

In a voice vote marked by an affirmative roar and a negative whisper nearly 2,000 delegates to Augustana's 101st annual synod approved a resolution to unite with the American Evangelical Lutheran Church, the Suomi Synod or Finnish Evangelical Lutheran Church of America, and the United Lutheran Church in America.

Endorsement of the resolution on merger carried with it approval of a constitution and bylaws of the proposed new church for adoption at its constituting convention, the target date of which has been tentatively set for June 1962.

Other union documents approved by the delegates included articles of incorporation of the new church and suggested constitutions for its 30 territorial synods and its over 6,000 congregations.

The Augustana Church was the first of the four bodies to act upon the merger, negotiations for which were begun in December 1956. Its 13 geographical conferences must concur in the favorable decision at their conventions next spring, and a final vote on merger must be taken at next year's synod in Seattle, Wash. Somewhat similar procedures will be followed by the other three bodies involved.

Winnipeg. — Canadian congregations of The Lutheran Church—Missouri Synod reaffirmed their intention here to become a self-governing church in Canada by 1962. Meeting May 26 and 27, the 30 delegates to the Lutheran Church—Canada resolved "to continue plans to organize administratively as a Canadian Church (in the status of a sister church of The Lutheran Church—Missouri Synod)."

For two days, May 24 and 25, a large group of 60, including President John W. Behnken and six other executives from the Missouri Synod, explored the many problems of autonomy. Far from hanging on to the 80,000 baptized Canadians, who remit annually nearly \$300,000 to the Synod, Dr.

Behnken was "practically pushing us out of the boat," as one spokesman put it.

Dr. Behnken likened the Lutheran Church—Canada to a daughter getting married. "She is going out on her own, but she still wants her parents' blessing," he said.

"These folks in Canada feel that we (the American body) are foreigners, and they naturally want to establish their own administrative household." This conference was held to discuss "how and when" the ultimate separation of the two churches will be carried out, he said.

A self-governing Canadian Church could not hope to be self-supporting if the present rate of expansion is to continue, a committee had reported. Both Dr. Behnken and Pastor C. T. Spitz, the Synod's Mission Board chairman, supported the view that independence should not wait until the Canadian Church could support itself. The most important consideration should be what is best for the kingdom of God in Canada.

Accordingly, the Lutheran Church—Canada resolved "to request The Lutheran Church—Missouri Synod for such aid as may be required, in higher education, foreign missions, etc."

According to other resolutions, approval of the Canadian Districts and of the Synod will be sought at their 1961 and 1962 conventions respectively.

For the next year, 1961, the LC—C adopted a budget of \$12,500, twice that of 1960. Dr. Albert Schwermann, president of the church since its founding two years ago, will devote full time to the post during his sabbatical leave, beginning Aug. 1, 1961. For many years Dr. Schwermann has been a teacher at Concordia College, Edmonton.

A special committee will formulate plans for training pastors in Canada after autonomy. At present pastors of the LC—C receive their training in the U.S.A. Consideration will no doubt be given, said the Rev. Arne Kristo of Port Credit, Ont., to the

invitation received a year ago to participate with the six other Lutheran bodies in Luther Seminary, Saskatoon, Sask. Mr. Kristo is public relations chairman for the LC—C.

The LC—C contains about one third of Canada's 250,000 baptized Lutheran church members. The other two thirds are mainly in the six bodies participating in the Canadian Lutheran Council. About 1 per cent are affiliated with neither.

Three CLC bodies (the American, Evangelical, and United Evangelical Lutheran churches) merged recently to form The American Lutheran Church. Two others (the Augustana and United Lutheran churches) are planning to merge in 1962 to form the Lutheran Church in America.

Merger into one Lutheran Church in Canada has been discussed at meetings held annually for six years, by representatives of all Canadian Lutherans. Similar meetings, designed to show doctrinal agreement, are planned for Sept. 6 and 7 in Winnipeg.

BRIEF ITEMS FROM RELIGIOUS NEWS SERVICE

Rome. — An agency of the Federal Council of the Evangelical Churches in Italy said here that the recent assertion by *Osservatore Romano*, Vatican City newspaper, that the Roman Catholic hierarchy has "the duty and right" to guide Roman Catholics in the political field would "produce enslavement of civil life to the will of ecclesiastical society."

"Such demands," declared the Council's Commission on International Affairs, "actually deny to the state its fundamental function of a common home for all citizens having equal rights and dignity according to the principles of modern democracies."

Furthermore, the declaration said, the church would deny to Roman Catholics holding public offices "the right of political representation on behalf of their own fellow citizens independently from their political opinions and their religious faith."

"Italian Evangelicals, according to the Gospel as taught by their churches, conceive civil, social and political life in terms of freedom and responsibility toward God's word," the agency continued. "They believe the Church was not created to exert its dominion on individuals and nations by taking as a pretext the sources of its spiritual mandate in order to dominate over temporal affairs."

The front-page article in *Osservatore Romano* declared that "it is absurd to split the conscience into one part which is that of the believer and one which is that of the citizen, as if the Catholic religion were just one part of the life of the spirit and not a central idea which orients a man's whole existence."

The commission said the implications in the article would "deform the Christian conscience of nations and inevitably provoke spiritual perturbances on anticlerical attitudes of revolt against the Church."

"History has repeatedly demonstrated," the Italian Protestant group said, "that these reactions often lead to political upheavals which can submerge Christian faith and pave the way toward materialism and atheism."

The *Osservatore* editorial, which was not signed, was published in a special make-up usually reserved for semiofficial statements from the Holy See. This was to distinguish the article from the newspaper's own editorial opinions. Authoritative sources said the article was aimed at the political situation in Italy and against Roman Catholics who lean toward pro-Communism.

Rome. — *Osservatore Romano*, Vatican City newspaper, said in an editorial that its recent article on the jurisdiction of the church over Catholics in public office did not "hinder or contradict the autonomy of political action," as long as it was undertaken in keeping with the Church's teaching and with the "refusal to allow any split in conscience between the believer and the citizen."

Asserting that the earlier article had

created confusion as well as unwarranted sensation," *Osservatore* said church pronouncements on political matters, such as the ban on collaboration with Communists, did not "offend any of the prerogatives of the State."

"The Church's teaching is directed towards the free conscience of the citizen," the editorial continued, "so that with well-inspired will power he can make a choice which is not contradictory to faith."

"Such a personal choice is taken with full respect to the constitutional and juridical institutions of the state which itself guarantees and safeguards that liberty."

Referring to the article's specific injunction that Roman Catholics must not collaborate with "atheistic and anti-Christian Marxism," the editorial said the Church's judgment in "necessary circumstances" could not be replaced by those of individual Roman Catholics.

The editorial was written by *Osservatore Romano's* new editor, Raimondo Manzini, and had less of an official character than the newspaper's first article on the same subject.

Miami Beach, Fla. — Southern Baptist convention delegates adopted by overwhelming voice vote a resolution expressing strong fears over the election of any Roman Catholic Presidential candidate. No negative vote was heard. While the resolution did not mention Sen. Kennedy or the Roman Catholic Church, it was intended to warn Baptist voters against any Catholic candidate and Sen. Kennedy in particular, said the Rev. Wendell G. Davis of Charlotte, N. C., who introduced it.

In the resolution, whose wording was debated 42 minutes, delegates reaffirmed "our conviction that a man must be free to choose his own Church and that his personal religious faith shall not be a test of his qualification for public office. Yet, when a public official is inescapably bound by the dogma

and demands of his Church, he cannot consistently separate himself from these."

"This is especially true," the resolution said, "when that Church maintains a position in open conflict with our established and constituted American pattern of life as specifically related to religious liberty, separation of Church and State, the freedom of conscience in matters related to marriage and the family, the perpetuation of free public schools, and the prohibition against use of public moneys for sectarian purposes. Therefore, the implications of a candidate's affiliations, including his Church, are of concern to the voter in every election. In all cases, a public official should be free from sectarian pressures that he may make independent decisions consistent with the rights and privileges of all citizens."

Eight Baptist state conventions previously had taken official stands against a Roman Catholic Presidential candidacy.

In another action the convention went on record as "commending the program of the national Protestants and Other Americans United for Separation of Church and State and its local chapters throughout the nation which supplement in the field of legal action our own Committee on Public Affairs."

Delegates also adopted a resolution opposing pending federal legislation which would provide aid to schools of nursing, including sectarian institutions. The legislation was termed "contrary to Baptist principles" and "a possible threat to our Baptist schools of nursing."

Grand Forks, N. Dak. — Ground for a new Lutheran college at Kenosha, Wis., will be broken Sept. 24, it was announced at the annual convention of the Northwest Synod of the United Lutheran Church in America here.

Dr. Harold Lentz, president of Carthage (Ill.), College, said \$3 million had been raised for the new college, which will be associated with Carthage. A 68-acre site on

the shore of Lake Michigan was donated by the city of Kenosha, which also is raising \$750,000 toward the school, he reported.

Albany, N. Y.—Simpler church funerals were urged by the Capital District Lutheran Pastors Association to counter "increasing secularization" of funeral practices. In a statement sent to 60 Lutheran churches in the area, the association said:

"Increasingly there is no consistency in our funeral practices. The control of the funeral has been more and more passing out of the hands of the church. There has been increasing secularization of funerals and, as a result, an unchristian understanding of death."

The pastors said the coffin should be closed during the service, elaborate floral displays and "unnecessary financial outlays" should be avoided, and only church-authorized music should be played.

Whenever possible, the pastors said, funerals should be held in church.

"It is not necessary for the family to sit with the body or to receive visitors at the undertakers' parlors," the statement said.

The ministers added:

"Christians do not show any disrespect for the departed by keeping funeral expenses at a minimum. Unnecessary financial outlays are unbecoming to Christian humility and charity.

"Any emphasis on display of the bodily remains should be discouraged. The Christian funeral service emphasizes God's comforting word of hope and resurrection, not the physical remains.

"The Order for Burial shall in no case be interrupted by the exercises of secular organizations.

"The casket should be covered with a pall. In this way, no occasion is given for distinguishing between a costly casket and an inexpensive one."

The statement was prepared by a committee representing the American Lutheran

Church, the United Lutheran Church, and The Lutheran Church—Missouri Synod.

New York.—A period of intensive growth for the Roman Catholic Church in Nigeria in view of that country's forthcoming independence was seen by an expert on international relations who returned recently from a visit to the West African nation.

Dr. Thomas Patrick Melady, president of Consultants for Overseas Relations, Inc., said that the church is boosting efforts to bring Christianity to the millions of Nigerians who still are not members of any formal religious group.

The Catholic Church in Nigeria has a membership of some 1,250,000 out of a total population of more than 35 million people, Dr. Melady said. This compares with a total Protestant population of 275,000 in the predominantly Moslem territory.

Cleveland, Ohio.—Delegates to the annual General Assembly of the United Presbyterian Church in the U.S.A. approved a report which called on the denomination to give "top priority" to metropolitan areas as "great mission fields." Pointing out that "much of what the Church is today" was given by urban centers, it said that it is "particularly important" for younger suburban churches to "turn their efforts toward the inner city."

The report deplored the "meager" financial support given to inner city work and challenged the denomination to "meet this obligation." Among its recommendations was one that "premium salaries" be paid to those who serve in the inner city, in view of the "more obvious sacrifices" demanded of them.

Delegates also asked for "immediate consideration" of ways and means of providing funds and that, in the event of a capital funds drive by the denomination, the need for the inner city be included.

In hopes of additional funds for "expansion" of inner city ministries, the assembly asked that the "urgent needs" of the inner

city be "kept before the denomination," to provide the inner city ministries with their share of the denominational increase.

Also synods and presbyteries were urged to "constantly re-evaluate" their programs toward the end of "freeing funds" for inner city work. In conclusion the report recommended that unless "substantially greater funds" are made available for its work, the inner city "no longer" can be presented as a "major part of our mission."

Albany, N. Y. — School district budget votes are not affected by the number of children in the district attending private and parochial schools, a State Education Department study indicated.

The department analyzed the 34 districts that defeated their budgets last year. It compared them to 34 matching districts nearby with no defeats on bond issues or budgets for three years.

One purpose of the comparison was to determine whether budgets were more likely to lose in districts with a high percentage of nonpublic school pupils.

The department's report indicated this had no bearing on budget votes, since the two sets of districts were practically the same in that respect.

New York. — Roman Catholic churches, schools, seminaries, and clinics in the southern part of Chile have suffered destruction or damages to the extent of "tens of millions of dollars" as a result of earthquakes and tidal waves, it was reported to Catholic Relief Services — National Catholic Welfare Conference here.

The preliminary report was made by Nathaniel Hicks, CRS director in Chile, who left his headquarters in Santiago to visit the 1,000-mile stretch of the affected Chilean coastline to survey the disaster.

He said cathedrals and churches in the major southern cities were damaged beyond repair and must be demolished and rebuilt. These include cathedrals in the cities of Puerto Montt, Valdivia, Ancud, and Duran.

The cathedral in Santiago, however, escaped severe damage, as did the Jesuit college in Talca, which served as an emergency first-aid station and temporary home for many Chileans.

Vienna. — Vienna's famous Karlsplatz Lutheran High School, completely demolished during a bombing raid on April 9, 1945, will reopen its doors in September.

Pastor George Traar, Lutheran superintendent of schools in Vienna, said that international and interreligious co-operation helped in the rebuilding project. He said young Americans were among many groups who volunteered their services as carpenters' helpers, masons, and cabinet workers.

Pastor Traar said many overseas subscribers contributed to the eight million schilling (\$320,000) building fund. However, he said, an additional 1,800,000 schillings (\$72,000) is needed to completely equip the school.

The school was first built in 1862. Classes were held uninterruptedly for nearly three-quarters of a century until 1938, when the Nazis confiscated the building.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

MELANCHTHON. By Robert Stupperich. Berlin: Walter de Gruyter und Co., 1960. 139 pages. Paper. DM 3.60.

In this quadricentennial biography (Vol. 1190 in the famed "Sammlung Göschen") Stupperich, professor at the University of Münster-in-Westfalen and one of Europe's top living authorities on the *praeceptor Germaniae*, has made a noteworthy addition to the literature on Melanchthon. Its worth is not to be measured by its compressed brevity—just under 45,000 words—and its modest format and price, as its scholarship is not to be gauged by the utter absence of footnotes and the limited bibliography (a single page). Stupperich's intimate knowledge of Melanchthon's life, mind, and method and his mastery of the Melanchthon literature combine with a genuine sympathy for his subject that errs neither on the side of partisanship nor of prejudice. The result is a picture of Melanchthon that is both fair and appealing. Particularly good is the treatment of Luther's relationship to Melanchthon. Although at a few points this reviewer believes that the data admit of other interpretations than those that Stupperich places upon them, and although he wishes that Melanchthon's role in the preparation of the "Leipzig Interim" of late 1548 had received fuller treatment, he has no serious fault to find with Stupperich's admirable presentation. It is greatly to be hoped that this little volume will soon be made available in English, to complement and frequently to correct the presentations of Richards (to which Stupperich does not refer in his otherwise very comprehensive chapter on Melanchthon research) and Manschreck. **ARTHUR CARL PIEPKORN**

HISTORICAL STUDIES: PAPERS READ BEFORE THE SECOND IRISH CONFERENCE OF HISTORIANS. Edited by T. Desmond Williams. New York: Hilary House, 1958. vii and 99 pages. Cloth. \$2.50.

Eight essays of wide range were presented at Dublin in 1955, here published. Michael Oakeshott talked about "The Activity of Being an Historian." Four other essays dealt with historiography. Among these the essay by B. H. G. Wormald on "The Historiography of the English Reformation" may be singled out, although the editor's contribution, "The Historiography of World War II," should not be slighted. The charm and the variety of the essays alike commend them to the historical-minded reader.

CARL S. MEYER

DIVINE POETRY AND DRAMA IN SIXTEENTH-CENTURY ENGLAND. By Lily B. Campbell. Berkeley: University of California Press (Cambridge: University Press), 1959. viii and 268 pages. Cloth. \$5.00.

HUMANISM AND POETRY IN THE EARLY TUDOR PERIOD: AN ESSAY. By H. A. Mason. London: Routledge and Kegan Paul, 1959. vii and 296 pages. Cloth. 32/—.

The Renaissance brought pagan and secular influences into England; these influences were counteracted by Christian humanism and by studied attempts to make the Bible part of the literature, poetry, and drama of England. Savanarola of Florence had pointed the way for the latter. Erasmus provided the philosophical basis for both attempts.

Tyndale and Coverdale—dependent on Luther—contributed to the movement. Miss Campbell tells the story of the "divine" in poetry and drama; Mason, of the Christian humanism of More, Wyatt, and Surrey. Mason incidentally also shows the dependence both of Wyatt and of Surrey on Luther. For them, as for the "divine" poets of the age, the Psalms became the basis of much of their poetry. Du Bartas had a great influence on these "divine" poets. However, the concerns of Erasmus and more especially of Thomas More as Christian humanists need to be considered, as Mason does, for a complete picture of the literary movements of the Tudor period.

Both Miss Campbell and Mr. Mason have given us scholarly, albeit specialized studies, that contribute not only to an understanding of the literary history of England but also to the history of the ecclesiastical movements of the Reformation century. Miss Campbell's study will likely have greater appeal to the readers of this journal; they will find, however, that Mason's treatment is more interpretive.

CARL S. MEYER

A PHILOSOPHY OF ADULT CHRISTIAN EDUCATION. By David J. Ernsberger. Philadelphia: Westminster Press, 1959. 172 pages. Cloth. \$3.75.

This book is a study of the role played by Christian education in the churches today and an appeal for expanding and deepening that role. Holding that "the absence of a coherent philosophy of adult education" typifies "the average minister and his parish program," Ernsberger believes that in many cases the inadequacy—or nonexistence—of an adult teaching program deprives the church of much of its spiritual vitality. Because many people today, as the author believes, have lost their self-identity in the "lonely crowd" of the large congregation, he advocates small discussion groups, conducted by trained leaders, which will provide the so-

much-needed give-and-take of two-way communication. Bible study groups should provide opportunity for Christians to talk over and talk out their personal problems on a deep and Christian level.

Although we disagree with some of his views, in the great majority of his ideas he is on solid ground. He is right in insisting on the necessity of more teaching of adults in the average church. "The task of adult education" he says, "is not merely the imparting of religious knowledge; it is also the work of building Christian community." He does well, too, in emphasizing that no matter what method of Christian education is used, the result is the work of the Holy Spirit and not of man's wisdom or methods.

This is a book intended primarily for pastors, teachers of Bible classes, and directors of religious education. It will stimulate them to thoughtful and serious study.

HARRY G. COINER

PRIMER ON ROMAN CATHOLICISM FOR PROTESTANTS: AN APPRAISAL OF THE BASIC DIFFERENCES BETWEEN THE ROMAN CATHOLIC CHURCH AND PROTESTANTISM. By Stanley I. Stuber. Revised edition. New York: Association Press, 1960. xii + 276 pages. Cloth. \$3.50.

The first edition of this work came out in 1953. It proposes to explain factually, objectively and simply the basic Roman Catholic beliefs and practices, to present the Roman Catholic interpretation of these beliefs and practices, to offer Stuber's interpretation of the "general Protestant point of view" in relation to these beliefs and practices, and to provide basic information that will encourage intelligent co-operation as well as disagreement between the Roman Catholics and Protestants within a spirit of Christian love and understanding. The effort is laudable, but the final result is of limited value for a Lutheran. Congenitally unenthu-

siastic about Roman Catholicism as a Lutheran is bound to be, precisely the Catholicity of the Lutheran position as set forth in the Book of Concord makes him no less dissatisfied at many points with the "general Protestant point of view" that Stuber espouses.

ARTHUR CARL PIEPKORN

POLITICS AND EVANGELISM. By Philippe Maury. Garden City, N. Y.: Doubleday and Co., 1959. 120 pages. Cloth. \$2.95.

Pietism in its withdrawal from the world and its inevitable tacit endorsement of the status quo, and Roman Catholicism as the church's attempt to dominate the world are seen as the two ditches on either side which the church must avoid while the road between, though rocky and difficult, is that of continuing dialogue with the world. This latter is the course urged upon the Church by Philippe Maury, a *maquis* member during the Nazi occupation of France and now the personable general secretary of the World Student Christian Movement.

Campus pastors and youth workers, as well as Christians engaged in politics and industry, will find this a stimulating book to help them find creative ways of witnessing Christ.

WILLIAM J. DANKER

MARRIAGE AND CELIBACY. By Max Thurian. Translated from the French by Norma Emerton. Naperville: Alec R. Allenson (London: SCM Press), 1959. 126 pages. Paper. \$1.75.

Max Thurian, a Reformed theologian and a member of the Community of Taizé, France, has given non-Roman Christendom a definitive treatise on clerical celibacy. The author presents his work as an investigation within the tradition of the Reformation with a concern to listen to the fullness of the church's witness concerning celibacy.

Thurian introduces his discussion of celibacy with several chapters on the vocation to

marriage, proposing that God has given the church two legitimate vocations, that of marriage and celibacy. He chooses to employ the word "vocation" in both cases, since a vocation implies that there are at least two possible choices. The presence of both vocations witnesses to the distinctive character of the church as opposed to the world. Any discussion of marriage, he argues, must be preceded by a discussion of celibacy so that the two are placed in their proper relationship to one another.

From a practical standpoint, the author argues that celibacy permits a freedom and unattachedness in the Christian life appropriate to the service of the church. Because the celibate has consecrated himself completely to the service of God he can lead a fuller life of prayer and contemplation signifying his complete dependence on the Lord. Theologically, celibacy is a sign of a new order where marriage is no longer a necessity. This eschatological sense, the expectation of Christ's return, of which the celibate is a symbol, leads the Christian not to become too attached to the realities of his human life. Through God's promises the celibate trusts that he will be able to live a life of complete dedication and witness to our Lord's imminence.

Thurian is careful to show how Reformed theologians such as John Calvin had emphasized the importance and significance of celibacy in the church. At the same time he is critical of the misunderstanding and misuse of this gift in Reformed thought and practice after Calvin. Lutherans might well share this view in respect to their own tradition and contemplate whether the inheritors of the Lutheran Symbols have neglected this gift to the church. They will especially remember the statement of the Apology: "So also virginity is a gift that surpasses marriage. . . . Neither Christ nor Paul commends virginity because it justifies, but because it gives more time for praying, teaching, and serving and is

not so distracted by household chores" (XXIII, pars. 38—40).

On the basis of Holy Scripture and the church's history, the case for celibacy is presented fairly. Speaking from a thriving community of celibate men who have served the church in France and elsewhere for over a decade, Thurian demonstrates a fine understanding of the meaning of both marriage and celibacy for the church, while at the same time he shows the respective difficulties of each. The book is of interest both to those who have not committed themselves to either vocation and also to those who are already married. The book will speak, too, to those who are habituated to think that the only vocation is marriage and that there is something odd about people who do not marry. Pastors will find solid substance here for understanding and ministering to single people in the parish.

HARRY G. COINER

A SECOND READER'S NOTEBOOK. By Gerald Kennedy. New York: Harper and Brothers. 362 pages. Cloth. \$4.95.

The value of a book of quotations or illustrations can never be measured by content. Suspicion is meet when a book's claim to merit lies in having 1,001 or 2,002 illustrations. This book is a compilation of quotations that one man during his wide reading found interesting and pertinent to his work. Its recommendation then, is in the man who read it first and gathered it for others to read—a man of today, a bishop in the Methodist Church, a writer and a speaker of known ability. For men whose interests and work are in similar areas it will be helpful.

GEORGE W. HOYER

RABBINIC STORIES FOR CHRISTIAN MINISTERS AND TEACHERS. By William B. Silverman. New York: Abingdon Press, 1958. 221 pages. Cloth. \$3.50.

This book offers Jewish homiletical source material to Christian ministers and teachers. The author expresses the hope that it "will

promote understanding and strengthen the ties that bind Christian and Jew in a spiritual brotherhood." His sources have been the teachings and stories of the Hasidic rabbis of the 18th century in eastern Europe and the Midrash and Talmudic literature dating "between 200 and 500 of the Common Era." The illustrations are of limited value for Christian sermons because they always require explanation of their own before they can be used to help explain, and because they come with no particular weight to a Christian audience. It repeatedly becomes apparent that the omission of "our Lord" is the significant change when the date line A. D. becomes C. E.

GEORGE W. HOYER

THE POWER OF HIS NAME. By Robert E. Luccock. New York: Harper and Brothers, 1960. 159 pages. Cloth. \$3.00.

"It is the author's hope that the gospel in these sermons is the same gospel once delivered to the saints." So Luccock launches his third volume of fourteen sermons. The sermons cluster about Advent, Lent, Easter, Pentecost, and Trinity Sunday. The author tries to do two things: to speak faithfully the great Biblical realities and to communicate them to contemporaries caught in the modern web. While the sermons are not textual, they do breathe the air of the Gospel and often reflect a Biblical concern. They definitely do speak to the "existential questions raised by life in mid-twentieth century." The style is not "fussy," for the sermons possess a fundamental structure, speak a fresh language, and keep one rethinking God's message in the modern idiom. As a footnote one must add that Luccock has given birth to some of the most intimate and arresting sermon titles published recently.

DAVID S. SCHULLER

THE DARK ROAD TO TRIUMPH. By Clayton E. Williams. New York: Thomas Y. Crowell Co., 1960. 110 pages. Cloth. \$2.75.

The author is pastor of the American

Church (Presbyterian) in Paris. Ralph W. Sockman provides a foreword. Two sermons for Palm Sunday, two for Maundy Thursday, two for Good Friday, seven more meditations on the Seven Words, and three sermons for Easter comprise the volume. The objective of the sermons is to make Christ Master of our lives. Some of the insights are remarkably good; thus about Gethsemane: "He was seeking some way in which he might triumph over evil rather than suffer it" (p. 22). "We can only truly see the risen Christ if we see the cross that looms behind him" (p. 101). In the effort to stress the full humanity of Christ the deity at times seems impaired, although this is not the author's intention. While not every sermon is clearly to the subject, the redemption is preached: "In him God suffered the outrages of sin and in him He triumphed over evil and brought redemption to the world for you and for me" (p. 86). The style is resourceful and concrete.

RICHARD R. CAEMMERER

SYMBOLIK DES ISLAM. By Rudi Paret. Stuttgart: Anton Hiersemann, 1958. 96 pages. Paper. DM 18.—.

The learned professor of Semitics and Islamics at Tübingen has written an interesting contribution to the series edited by Ferdinand Herrmann, *Symbolik der Religionen*. Particularly the cult and ritual of Islam, from its 99-bead rosary (for the 99 names of God) to the Shiite passion drama, is meticulously recounted and described with a wealth of engrossing detail.

However, the dimension of depth is largely lacking. What do these symbolic practices communicate to *homo religiosus*? What is their connection with the archetypal symbols of which Carl Jung and Mircea Eliade speak? If the author does not hold with their views on the universal language of symbolism, what does he, then, believe is valid by way of profounder interpretation of the phenomena? These are some of the questions which we

hope he will attempt to deal with in his next discussion of a subject with whose empirically observable data he is obviously well acquainted.

WILLIAM J. DANKER

THE WORLD'S LIVING RELIGIONS. By Robert Ernest Hume. New York: Charles Scribner's Sons, 1959. 335 pages. Cloth. \$3.50.

After twenty-five printings since its first publication in 1924, perhaps this standard work of the last generation might better have been left in honorable retirement. The method throughout is that of comparison. The religions are disassembled and the parts compared with one another in the classic manner of "comparative religions"—an approach which has, as is well known, been largely superseded by the work of scholars such as Joachim Wach who has shown that a religion can best be understood in its own terms and its own context, from within rather than from without.

The volume contains a great deal of useful factual information. The copious quotations from the sacred writings of the various religions are especially helpful.

WILLIAM J. DANKER

THE TWO EMPIRES IN JAPAN. By John M. L. Young. Tokyo: The Bible Times Press, 1958. xvi + 234 pages. Paper. \$1.25.

Young surveys the difficult road travelled by the churches of the Reformation in a nation which has long considered itself divine, voices concern about the return to Shinto practices by government leaders, and warns that the resurgence of traditional religions in Japan can fan the fires of nationalism and promote a right-wing political reaction.

We wonder, seriously, however, if a Western missionary, especially an American, should be writing this book. At this juncture, missionaries might more wisely content themselves with studying Biblical principles together with Japanese Christians, while leav-

ing it to gifted Nipponese representatives to warn their own government and people against the infringement of religious liberty by the state. In a volume suffused with the author's identification with an extremely separatistic right-wing group in the Protestant missionary spectrum, his intolerance and implacability regarding the compromising Shinto rituals in which Japanese Christians took part before and during World War II, remind one of the Novatians and the Donatists rather than the main stream of evangelical Christianity. WILLIAM J. DANKER

ALTE BRIEFE AUS INDIEN: UNVERÖFFENTLICHTE BRIEFE VON BARTHOLOMÄUS ZIEGENBALG, 1706 BIS 1719. By Arno Lehmann. Berlin: Evangelische Verlagsanstalt, 1957. 552 pages. Cloth. DM 28.—.

The admirably productive Professor Lehmann, a worthy successor at Wittenberg-Halle to the great Francke who chose Ziegenbalg, has placed students of missiology in his debt by making available the rich and voluminous collection of primary source material on which his well-known Ziegenbalg biography, *Es begann in Tranquebar*, was based.

These letters, for the most part previously unpublished, bring to life after a quarter millennium the man who was Protestantism's pioneer foreign missionary and the first German Indologist and Dravidologist.

Ziegenbalg emerges as a remarkably devoted and creative servant of Christ battling against overwhelming odds, chiefly those placed in his way by his indifferent or downright hostile fellow Europeans in India. Ziegenbalg is constantly going against the grain of the European functionaries in India. The colonial governments are taking money out of India; Ziegenbalg is trying hard to bring it in. It detracts nothing from the outstanding achievements of this pioneer, to observe from the vantage point of the present, that

they were both partly wrong. Paternalism in the mission seemed to go hand in hand with colonialism and started Asiatic missions on a path that makes it difficult to this day for genuinely indigenous churches to develop.

The lively correspondence with Anglican Christians in England, who also supported the mission, shows that the mission was ecumenical from the beginning.

An index of subjects and a listing of the places where the Ziegenbalg letters are to be found adds to the value of this book.

WILLIAM J. DANKER

THE GURU. By Manly P. Hall. New York: Philosophical Library, 1958. 142 pages. Cloth. \$3.00.

Those who desire to obtain a sympathetic popular description of the relationship of *guru* and disciple in Hinduism can find it in this somewhat fanciful and idealized portrait. The miracles in the New Testament will hardly strain anyone's credulity after reading of the wonders claimed for Eastern holy men.

WILLIAM J. DANKER

CHURCH AND PARLIAMENT: The Reshaping of the Church of England, 1828 to 1860. By Olive J. Brose. Stanford, Calif.: Stanford University Press (London: Oxford University Press), 1959. vii and 239 pages. Cloth. \$5.00.

Between 1828 and 1840 the struggle for disestablishment was sharp in England. The relationships between the church of the Elizabethan Settlement and of the Carolingian Restoration with the state had to be reshaped if this church was to be the Established Church of England. Sir Robert Peel and Charles James Blomfield, bishop of London, led in the moderate reforms under the Ecclesiastical Commissions which resulted in some sharing of the church's wealth, a *modus vivendi* in education, and an administrative adaptation which persists to the present. The book does not purpose

to be the history of the church in England during a generation of reformers. It narrows down closely to what is essentially the question of church-state relations in this period. In this focus the scholarly research and clear presentation of Brooklyn's Brose is very enlightening. CARL S. MEYER

FRANCISCO ROMERO ON PROBLEMS OF PHILOSOPHY. By Marjorie Silliman Harris. New York: Philosophical Library, c. 1960. xi and 113 pages. Cloth. \$3.75.

Francisco Romero (b. 1891), Argentinian ex-soldier, professor, educator, and foe of Juan Perón, is one of Latin America's most distinguished philosophers. The author of this brief study, professor emeritus of philosophy at Randolph-Macon College for Women, furnishes an introduction to his eclectic thought for English-speaking readers. Romero's central thesis is that in our anguished age "man needs grounding in the spiritual conquests of the intelligence more than in its utilitarian conquests" and that the educational ideals of our universities should be shaped accordingly.

ARTHUR CARL PIEPKORN

CATHOLIC REFORMER: A LIFE OF ST. CAJETAN OF THIENE. By Paul H. Hallett. Westminster, Md.: The Newman Press, 1959. ix and 222 pages. Cloth. \$3.75.

St. Cajetan of Thiene (1480—1547) was a prime figure in the reformation movement within the papal church in the 16th century. His associations and collaborations with Giano Pietro Caraffa, who became Pope Paul IV, in the Oratory of Divine Love (founded in 1517) and the Theatines, his consistent efforts to raise the standards of the secular clergy, and his liturgical concerns stamp him as a key person in that movement. A good, critical biography of him is still needed; Hallett, a Denver journalist, did not supply this need. The studied

efforts to find contrasts between Cajetan and Luther, the ready retelling of pious tales of "miracles," and the self-admitted lack of original research in the primary sources detract greatly from the few merits the book possesses. CARL S. MEYER

THE CATHOLIC SPIRIT. By André Rétif. Translated by Aldhelm Dean. New York: Hawthorn Books, 1959. 127 pages. Cloth. \$2.95.

The Catholic Spirit is Vol. 88 of the *Twentieth Century Encyclopedia of Catholicism*. It belongs to the section on "The Organization of the Church." Under four headings it treats: Catholicity in Scripture; Catholicity, essential and progressive; Catholicity in history; the Catholicity of the Church. Here is an important concept, presented from a Roman Catholic orientation. The volume receives its values and weaknesses from that orientation.

CARL S. MEYER

TRUMPET CALL OF REFORMATION. By Oliver Read Whitley. St. Louis: Bethany Press, 1959. 252 pages. Cloth. \$3.95.

Whitley of Iliff School of Theology in Denver, a member of the Disciples of Christ, gives a candid, realistic sociological analysis of that denomination. His sociocultural frame of reference has historical depth. He begins with the postulate that the self-image of a religious group and of its history are as significant as are the events themselves. He succeeds in documenting the thesis that sociological and cultural concepts must be used to interpret some aspects of social change in a religious group. His ecumenical interests are in keeping with the traditional role of the Disciples of Christ.

The formative years of the movement are to him the development of a sect to a denomination. The American frontier, he finds, was determinative in shaping this religious group. He argues that "the Disciples move-

ment was the leftwing of the Reformation translated into American, and specifically frontier, language" (p. 46). As they developed they left their isolationist tendencies and became more tolerant. Within the group there appeared a conflict between the Restorationists and the Disciples. The conflict is not entirely sociological, however, nor would Whitley have us believe that it is.

With the accents on the sociocultural Whitley seems to disregard the early trend among the Campbells and Stone and their followers toward interdenominationalism, at least in doctrinal matters.

However, Whitley has made a highly useful pilot study from which the historians of other major American denominations can learn.

CARL S. MEYER

THE QUEEN'S WARDS: WARSHIP AND MARRIAGE UNDER ELIZABETH I. By Joel Hurstfield. Cambridge, Mass.: Harvard University Press, 1958. xxii and 366 pages. Cloth. \$7.50.

The English Reformation was of cardinal importance for the political and social scenes as well as for the religious. Feudalism was not yet entirely extinct in England; the royal right of feudal marriage involved questions of life, liberty, and property. The dissolution of the monasteries in 1536—40 added to the complexity of the situation. A scholarly examination of feudal marriage and wards, a neglected phase of Elizabethan society and its mores, is made by Hurstfield of the University College in London. The study will appeal to the specialist in 16th-century history.

CARL S. MEYER

ANNA VON BORIS; DIE HELFERIN DER KÖRPERBEHINDERTEN. By Werner Dicke. Giessen: Brunnen-Verlag, 1954. 76 pages. Paper. Price not given.

Annastift, founded with a donation, the legacy which she received from her grandfather, by Anna von Boris in 1897, is an

orthopedic clinic of 300 beds for crippled children, with additional facilities and schools. The author has written the founder's life for the *Zeugen des gegenwärtigen Gottes* series. He testifies to the faith and zeal of Anna von Boris as a clear indication that God brings His blessings to every generation. The short work is edifying reading.

CARL S. MEYER

BERKSHIRE COUNTY: A CULTURAL HISTORY. By Richard D. Birdsall. New Haven: Yale University Press, 1959. xi and 401 pages. Cloth. \$6.00.

Berkshire County, Mass., from the early 18th century to the time of the Civil War, had a unique regional character. Birdsall has succeeded in showing what constituted this uniqueness. Jonathan Edwards, Samuel Hopkins, Henry W. Longfellow, Oliver Wendell Holmes, and the Sedwicks, among many others, contributed to this uniqueness. Birdsall has written much more than the cultural history of a county. He has made a valuable contribution to an understanding of what makes America. In that making Calvinism played a significant role.

CARL S. MEYER

LET WISDOM JUDGE. By Charles Simeon. Edited by Arthur Pollard. Chicago: InterVarsity Press, 1959. 190 pages. Cloth. \$3.00.

The reissue of Simeon's *Horae homileticae* under the title *Expository Outlines on the Whole Bible* renders this formidable 18th-century Anglican available to contemporary preachers. This is a useful introductory volume. It provides a biography with some insight into his evangelical emphasis and preaching method; reprints some maxims from Claude's "Essay on the Composition of a Sermon," which influenced Simeon; gives ten sermons preached to the University at Cambridge and outlines of seven others. Simeon attended Cambridge in England and

was vicar of an Anglican church there and Select Preacher to the University six times. His preaching was attended with salutary effects in the community, for which he became well known. His method seems prolix and unnecessarily logical and diffuse to our age—perhaps a testimony to the frailty of the contemporary mind. His materials are Christ centered and evangelical. His profuse outlines rigorously placed exhortation at the end; in the diagnosis of sin his technique was more pervasive.

RICHARD R. CAEMMERER

SERMONS ON PRAYER. By Charles M. Spurgeon. Edited by C. T. Cook. Grand Rapids: Zondervan Publishing House. 1959. 256 pages. Cloth. \$2.95.

The publisher is getting additional mileage from the already widely distributed sermons of Spurgeon through a new, topically arranged edition in 20 volumes, of which this is No. 7. It would be useful to have the dates of the 18 sermons published in this volume. They revolve about the doctrine of the Bible concerning prayer, and more, they do move to prayer. The grace of God in Christ is made the premise for prayer throughout, and thus a current distortion of prayer as a means of rendering God gracious is avoided. Spurgeon remains a delight because of the language crowded with Biblical allusion.

RICHARD R. CAEMMERER

THE HALTING KINGDOM: CHRISTIANITY AND THE AFRICAN REVOLUTION. By John and Rena Karefa-Smart. New York: Friendship Press, 1959. x and 86 pages. Paper. \$1.00.

"The Kingdom halts in Africa," said Canon Max Warren of the Church Missionary Society, and thus he gave John Karefa-Smart, an African Christian political leader with a cabinet portfolio, and his American-born wife the title of their critical survey of the parlous state of nations and churches in

Africa. In this current revolution sweeping Africa into a new age it is good to hear from articulate Africans themselves.

Though Africa has seen the greatest numerical ingatherings for Christian missions, the authors are quite sure that not all is well with the church. In fact, they raise the question whether it will survive the climactic future toward which Africa is hurrying. The church must become indigenous, relevant, and a genuine community in Christ.

Segregated Protestants will do well to note the sensitivity of Africans to unwarranted claims of white superiority. The authors serve notice (p. 75) that "there is no longer room . . . in Africa for tribal or colonial or racial churches." WILLIAM J. DANKER

SANDALS AT THE MOSQUE. By Kenneth Cragg. New York: Oxford University Press, 1959. 160 pages. Cloth. \$6.25.

Kenneth Cragg, renowned Islamic scholar and rare Christian spirit, suggests that the eager missionary with itching feet first leave his sandals at the door of the mosque to learn with patient and open-hearted humility what is going on inside the mosque and inside the Moslem worshiper.

And then he describes the posture to be desired in those who choose to fill the shoes of the messengers of Christ. The sections that follow contain priceless gems for every messenger of Christ, though he may never meet a Moslem all his life, a possibility which grows increasingly unlikely. Here are some samples:

"The good news has to be made known in the temper that matches its events" (p. 86).

"Relationships in pride are not relationships in Christ" (p. 87).

"Asserting the Gospel is not preaching it" (p. 98).

"It must always be the church for the sake of Christ, not Christ for the sake of the church" (p. 143).

"The good news must fashion us in its own likeness" (ibid.).

These tidbits taste even better in context.

What Kenneth Cragg says could perhaps be capsuled thus: The Moslem is a formidable problem for Christian missions. The Christian himself is an even greater one.

WILLIAM J. DANKER

OUTSIDE THE CAMP. By Charles C. West. Garden City, N. Y.: Doubleday & Company, Inc., 1959. 168 pages. Cloth. \$3.00.

Written by the assistant director of the Ecumenical Institute at Bossey as a preparatory study for participants in the 18th Quadrennial Conference on the Christian World Mission held at Athens, Ohio, in December 1959, this is a stimulating book, both more popular and more lucid than the author's previous *Communism and the Theologians*. But this does not mean there is an end to all confusion. E. g., p. 117, "He descended into hell" is explained thus: "He comes to us when we are slaves in an alien household and shows us that we are children of the Father." The basic emphasis is good, namely, that the church is not the end but the agent of a missionary thrust into the world. P. 161: "[The Christian] comes together with other Christians in order to go out more effectively into this world. And when he does this he is the Church in the spot where he lives and works. To be a Christian means to take one's responsibility on that spot."

WILLIAM J. DANKER

DIVINE ELECTION. By G. C. Berkouwer.

Grand Rapids: Wm. B. Eerdmans Publishing Company, 1960. 336 pages. Cloth. \$4.50.

Divine Election is the seventh volume of Berkouwer's *Studies in Dogmatics* to be done into English. Like the preceding volumes this one also demonstrates the author's theological competence and his gift for telling others what he knows and wishes to communicate. *Divine Election* discusses a doctrine of the Christian faith on which Calvinists and Lu-

therans have disagreed and on which both have disagreed among themselves. The author reduces the disagreement among Calvinists to a minimum and softens the harshness of the *horribile decretum* of reprobation. The question is sometimes asked if Calvinists still teach the doctrine of unconditional double election. To this question the author gives at least a partial answer. On the other hand, despite his rejection of any arbitrariness on the part of God in election, he feels that Karl Barth ought to reconsider his criticism of the Reformed teachings. Students of the writings of Max Weber and Ernst Troeltsch will appreciate the author's analysis of the *sylogismus practicus*. L. W. SPITZ

JOHANNES CLIMACUS, OR DE OMNIBUS DUBITANDUM EST, AND A SERMON. By Søren Kierkegaard. Translated by T. H. Croxall. Stanford, Calif.: Stanford University Press, 1958. 196 pages. Cloth. \$3.00.

Croxall's meticulous and useful assessment of Kierkegaard against the background of the two short, early works presented here in translation occupies half of this book, and in itself it is a valuable contribution to Kierkegaard studies. Croxall, something of a Kierkegaard specialist, traces the biographical factors in the philosopher's life that contributed to make him an author of rare and varied ability. Croxall contends that Kant and Lessing influenced Kierkegaard more than did any other philosophers. He also points out that it was from the point of view of orthodoxy that Kierkegaard attacked Hegel.

Johannes Climacus is directed against the "abominable falsity" of modern philosophy which thinks that all questions can be answered if only we start from scratch, or rather from the premise—for it is a premise—*de omnibus dubitandum est*. The work takes the form of a story of a young and promising university student, J. C., who

takes up the thesis (apparently assumed but never proved or explained by all the contemporary philosophers) that all philosophy begins with doubt (Descartes, Hegel, *et. al.*). The young dialectician subjects the thesis to rigid scrutiny and discloses that the thesis is not only unclear (is it an historical or an eternal judgment?) but offers no help on how to begin to philosophize. In fact, it operates with a bland misconception of what doubt is, as though doubt were objective. Obviously Kierkegaard, who here makes shambles of this one philosophical presupposition, is concerned only to show the utter sterility of the contemporary philosophy and that with such a beginning one would remain forever outside philosophy.

ROBERT D. PREUS

FROM SHAKESPEARE TO EXISTENTIALISM. By Walter Kaufmann. Boston: Beacon Press, 1959. x and 404 pages. Cloth. \$5.95.

This book is hard to classify. It offers a rather disjointed commentary on the philosophies of Shakespeare, Goethe, Nietzsche, Hegel, Kierkegaard, and a few others. The author offers his own opinions of the men involved in contrast to the opinions of others. Kaufmann writes interestingly and challengingly; he is opinionated, ruthlessly critical (which is often refreshing), and overweening. He is winning by his very frankness. He simply dislikes Kierkegaard and Hegel; Shakespeare (whom he considers to have been an unbeliever); and Nietzsche he likes (he never says just why).

It is as a critic that Kaufmann ought to be read. His own views are pagan. He explodes what he calls the "Hegel myth," namely, that Hegel is the progenitor of Nazism and other evils. His blast against Popper, who has supported this legend by using secondary sources, quilted quotations, and poor translations, is devastating. Very valuable is his assault against Heidegger and

Heidegger's impossible rejection of logic. When reason is abandoned, says Kaufmann, there is left only an appeal to authority. But there is no authority to help in the case of Heidegger. The basic question to Heidegger is, Why is there any being at all and not nothing? Again and again he asks this question and gets nowhere answering it. Kaufmann's criticism of Heidegger's opaqueness and obscurity is stinging. After all, he says, what can anyone do with a philosopher who says, "Der Sprung ist der Satz aus dem Grundsatz vom Grund in das Sagen des Seins"? Toynbee finally comes in for a good bit of Kaufmannian invective, and Kaufmann has a point when he says that Toynbee displays more erudition than scholarship in much of his writing. But then Kaufmann, in attacking Toynbee's religious principles and his understanding of Christianity (which this reviewer would never endorse!) does not show erudition or scholarship either. In his dislike for Kierkegaard Kaufmann misunderstands him now and again. He confuses sanctimoniousness with Kierkegaard's certainty that he knew the truth. And he faults Kierkegaard for not recognizing the piety in heathen religions, apparently failing to see that being a Christian and a relativist in religious matters is a contradiction in terms.

For one who desires a critique of much hazy thinking among the existentialists this book will prove stimulating. One will disagree with much of it, but he will also enjoy much that he reads.

ROBERT D. PREUS

THE SATIRICAL LETTERS OF SAINT JEROME. Translated and edited by Paul Carroll. Chicago: Henry Regnery Company, c. 1956. xxxi and 198 pages. Paper. \$1.25.

"What made [St. Jerome] a saint is rather difficult to describe," Paul Carroll concedes in his excellent 22-page introduction. If one

were to read only the 16 letters in this volume the mystery of this "vain, crabby, vituperative" scholar-moralist's place in the calendar of the saints would become even more opaque. And yet these letters illuminate the personality of their author as no other selection of comparable compass from his other works possibly could. It is not the American idiom that Carroll deliberately—and almost always successfully—employs that makes St. Jerome (barring the topical allusions) seem so contemporaneous, but the content of the letters themselves. He banters a negligent correspondent, upbraids a monk for deserting the desert, advises Eustochium and Nepotian how to live dedicated lives in the midst of a corrupt society, proposes an ideal for tepid Christians, defends himself against his critics, calls upon a lecherous priest to repent, lashes out at St. Augustine, discusses the trials of a translator, commends the study of the Sacred Scriptures, and laments the death of a young priest and the sack of Rome by Alaric. "There is no searching into the mind and heart of Christ in these letters," Carroll concludes. "There is only the bullheaded certainty in a bleak, bewildered age that Christ is life, and that men must arrive at that heart and mind in order to be fully human." (P. xxviii) ARTHUR CARL PIEPKORN

DIE ORTHODOXE KIRCHE IN GRIECHISCHER SICHT. Edited by Panagiotis Bratsiotis. Part I: 1959; 192 pages; DM 21.80. Part II: 1960; 208 pages; DM 22.50. Stuttgart: Evangelisches Verlagswerk. Cloth.

Here are the first two volumes of an exciting new collection of monographs in contemporary comparative symbolics, *Die Kirchen der Welt*, under the general editorship of Hans Heinrich Harms, late of the World Council of Churches in Geneva, Ferdinand Sigg of Zurich, and Hans-Heinrich Wolf, director of the Ecumenical Institute at Céligny. Series A will consist of descriptions

of individual denominations written by theologians of the respective group, but with as full as possible a cognizance of the ecumenical implications of their denomination's position. The presentations accordingly promise to be much more authoritative than they could possibly be if written even by the most sympathetic of outsiders; at the same time the writers will make a conscious effort to interpret their respective denomination to fellow Christians in such a way that the volumes themselves will be a contribution to the ecumenical discussion. Series B will consist of supplementary volumes, containing documentation and source materials.

The first two volumes to be published set a high standard for the later studies. They concern themselves with Eastern Orthodoxy as it finds expression in the Greek Church, "the most intact part of the Eastern Church at the present time." The editor, who also contributes a brief but illuminating chapter on "Intellectual Currents and Religious Movements in the Orthodox Church of Greece," is a well-known professor of theology at the University of Athens and a distinguished ecumenical churchman. The Metropolitan Dionysios Psarianos of Kozam and Serria has written the chapter on "Byzantine Music in the Greek Orthodox Church." The Archimandrite Jerome Kotsonis surveys "The Constitution and Organization of the Orthodox Church," "Greek Theology," and "The Status of the Layman within the Ecclesiastical Organism." Andrew Theodorou contributes the sections on "Eastern Orthodox Monasticism" and "Eastern Orthodox Mysticism." Otherwise the essays are by professors: "An Outline of the Dogmatic Teaching of the Orthodox Catholic Church" by John Karmiris; "The Sacred Scriptures in the Greek Orthodox Church" by Basil Vellas; "Characteristics of Orthodox Church History" by Basil Stephanidis; "Orthodox Christian Worship" by Panagiotis Trembelas; "State-Church Relations in Greece" by Panagiotis

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Poulitsas; "Relations between the Eastern Orthodox Church and Heterodox Churches" by Basil Joannidis; "The Church and the World" by Nicholas Louvaris; and "Art in the Greek Orthodox Church" by George Sotiriou. The expositions are expert. Documentation is complete; citations from Greek originals are translated into German, with only occasional Greek words in parentheses to permit identification of technical terms. The national orientation of the essays is not concealed, although at most points varying practices and opinions in other branches of Eastern Orthodoxy are at least noted. In the realm of theology, especially ecclesiology, the self-assured approach for which Orthodox participants in ecumenical meetings have become well known—so intelligible, if not always congenial, to Lutherans—naturally finds expression. Lutherans in turn will more

than once feel constrained to echo on their own behalf the Eastern Orthodox traditional complaint: "You don't understand us." In a study that is designed to be a contribution to ecumenical understanding, the absence of a section on missions—even though it would admittedly have to be largely theoretical under the circumstances—is painfully obvious, although this is probably the only major area of theological concern that fails to receive adequate development. The skeletal tables of contents do not compensate for the lack of indexes. All in all, however, we have here an admirable compendium of Greek Orthodoxy that will be standard for a long time to come. It is an excellent antidote to the view, still unfortunately current in many places, that Eastern Orthodoxy is only a static, stagnant, and sterile shadow of Roman Catholicism. ARTHUR CARL PIEPKORN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section)

The Baptismal Sacrifice. By George Every. Naperville: Alec R. Allenson (London: SCM Press), 1959. 112 pages. Paper. \$2.00.

Christus und die Pharisäer: Exegetische Untersuchung über Grund und Verlauf der Auseinandersetzungen. By Wolfgang Beilner. Vienna: Verlag Herder, 1959. xi + 271 pages. Paper. DM 27.—.

The Epistles of Paul to the Colossians and to Philemon. By Herbert M. Carson. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 112 pages. Cloth. \$2.00.

Free Speech in the Church (Das freie Wort in der Kirche). By Karl Rahner. New York: Sheed and Ward, 1960. 112 pages. Cloth. \$2.75.

From the Gracchi to Nero: A History of Rome from 133 B. C. to 68 A. D. By H. H. Scullard. New York: Frederick A. Praeger, 1959. xi + 450 pages. Paper. \$1.75.

God's Pattern for the Home. By Clarence W. Kerr. Westchester: Good News Publishers, no date. 64 pages. Paper. 50 cents.

The New Testament Documents: Are They Reliable? By F. F. Bruce. 5th ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 120 pages. Paper. \$1.25.

New Testament Sidelights: Essays in Honor of Alexander Converse Purdy. Edited by Harvey K. McArthur. Hartford: The Hartford Seminary Foundation Press, 1960. vii + 135 pages. Cloth. Price not given.

The Principle of Truth. By Peter D. King. New York: Philosophical Library, 1960. 110 pages. Cloth. \$3.75.

Reasons for Faith. By John H. Gerstner. New York: Harper and Brothers, 1960. x + 245 pages. Cloth. \$4.00.

Reinhold Niebuhr on Politics: His Political Philosophy and Its Application to Our Age as Expressed in His Writings. Edited by Harry R. Davis and Robert C. Good. New York: Charles Scribner's Sons, 1960. xviii + 364 pages. Cloth. \$6.50.

Religion Within the Limits of Reason Alone (Religion innerhalb der Grenzen der

bloßen Vernunft). By Immanuel Kant. Translated and edited by Theodore M. Greene, Hoyt H. Hudson, and John R. Silber. New York: Harper and Brothers, 1960. cliv + 190 pages. Paper. \$2.35.

India and Christendom (Indien und das Christentum): The Historical Connections Between Their Religions. By Richard Garbe. Translated by Lydia Gillingham Robinson. LaSalle: The Open Court Publishing Co., 1959. x + 310 pages. Cloth. \$3.50.

Luther's Works. Edited by Helmut T. Lehmann. Volume 34: *Career of the Reformer IV.* Translated by Lewis W. Spitz. Philadelphia: Muhlenberg Press, 1960. xvii + 387 pages. Cloth. \$5.00.

The Missionary Church in East and West. Edited by Charles C. West and David M. Paton. Naperville: Alec R. Allenson (London: SCM Press), 1959. 133 pages. Paper. \$2.00.

Multipurpose Tools for Bible Study. By Frederick W. Danker. St. Louis: Concordia Publishing House, 1960. xviii + 289 pages. Cloth. \$3.75.

Nature and History: A Study in Theological Methodology with Special Attention to the Method of Motif Research. By Bernhard Erling. Lund: C. W. K. Gleerup, 1960. 286 pages. Paper. Sw. Kr. 20.00.

Gregorii Nysseni Opera. Volume I: *Contra Eunomium Libros I—II.* Edited by Werner Jaeger. xv + 409 pages. Dutch Gld. 48.00. Volume VI: *Gregorii Nysseni in Canticum Canticorum.* Edited by Hermann Langerbeck. lxxxii + 490 pages. Dutch Gld. 65.00. Leiden: E. J. Brill, 1960. Cloth.

Die Religionen der Menschheit in Vergangenheit und Gegenwart. By Friedrich Heiler with K. Goldammer, F. Hesse, G. Lanczowski, K. Neumann, and A. Schimmel. Stuttgart: Reclam-Verlag, 1959. 1064 pages, plus 48 plates. Cloth. DM 16.80.

Symbolism in Religion and Literature. Edited by Rollo May. New York: George Braziller, 1960. 253 pages. Cloth. \$5.00.

To Live by His Word: The Christian Way of Life — Living by Grace. By Earl C. Smith.

New York: Exposition Press, 1960. 98 pages. Cloth. \$2.50.

Wonderfully Made: The Human Body — "God's Masterpiece" in the Light of the Bible and Medical Science. By Arthur I. Brown. Westchester: Good News Publishers, no date. 63 pages. Paper. 50 cents.

Der Begriff der Häresie bei Schleiermacher. By Klaus-Martin Beckmann. Munich: Chr. Kaiser Verlag, 1959. 144 pages. Paper. DM 9.00.

Ground Plan of the Bible (Grundriss der Bibelkunde). By Otto Weber. Translated by Harold Knight. Philadelphia: Westminster Press, 1960. 221 pages. Cloth. \$3.95.

Kurzer Bericht, wie der ehrwürdige Herr, unser lieber Vater und Präzeptor Philippus Melanchthon sein Leben hie auf Erden beendet und ganz christlich beschlossen hat. Edited by Wilhelm Heinsius. Munich: Chr. Kaiser Verlag, 1960. 68 pages. Paper. DM 3.00.

The Russian Religious Mind: Kievan Christianity — the 10th to the 13th Centuries. By G. P. Fedotov. New York: Harper and Brothers, 1960. xvi + 431 pages. Paper. \$1.95. A paperback reissue of an important historical study first published in 1946.

The Story of the Christian Church. By I. R. Wall. First Quarter. San Jose: Western Christian Press, 1960. vii + 62 pages. Paper. \$1.00; \$3.00 for four quarters.

Bob and His Buddies. By Bob Murfin. Chicago: Moody Press, 1960. 160 pages. Paper. \$1.49.

Build My Church. By Melvin L. Hodges. Chicago: Moody Press, 1957. 128 pages. Paper. 39 cents.

The Christian Family. By Leslie and Winifred Brown. New York: Association Press, 1959. 80 pages. Paper. \$1.00.

Cross Without Velvet: Studies in Discipleship. By Geoffrey C. Bingham. Chicago: Moody Press, 1960. 96 pages. Cloth. \$2.00.

Dear Bob. By George Cowan. Chicago: Moody Press, 1960. 47 pages. Paper. 35 cents.

Desert Pilgrim: The Story of Mildred Cable's Venture for God in Central Asia. By Phyllis Thompson. Chicago: Moody Press, 1957. 127 pages. Paper. 39 cents.

Faithful Witnesses: Records of Early Christian Martyrs. By Edward Rochie Hardy. New York: Association Press, 1959. 80 pages. Paper. \$1.00.

A Concise Dictionary of Existentialism. By Ralph B. Winn. New York: Philosophical Library, 1960. 122 pages. Cloth. \$3.75.

Existentialism and Indian Thought. By K. Guru Dutt. New York: Philosophical Library, 1960. 92 pages. Cloth. \$2.75.

A Glimpse of World Missions. By Clyde W. Taylor. Chicago: Moody Press, 1960. 128 pages. Paper. \$1.25.

Hegel: Highlights—An Annotated Selection. Edited by Wanda Orynski. New York: Philosophical Library, 1960. xxi + 361 pages. Cloth. \$4.75.

Highlights of Church History. By Howard F. Vos. Chicago: Moody Press, 1960. 128 pages. Paper. 39 cents.

Kagawa, Japanese Prophet: His Witness in Life and Word. By Jessie M. Trout. New York: Association Press, 1959. 80 pages. Paper. \$1.00.

Luke: The Gospel of the Son of Man. By G. Coleman Luck. Chicago: Moody Press, 1960. 128 pages. Paper. 39 cents.

Modern Materialism: A Philosophy of Action. By Charles S. Seely. New York: Philosophical Library, 1960. 83 pages. Cloth. \$2.50.

Atlas of the Classical World. Edited by A. A. M. van der Heyden and H. H. Scullard. New York: Thomas Nelson and Sons, 1960. 221 pages. Cloth. \$15.00.

The Natural Sciences and the Christian Message. By Aldert van der Ziel. Minneapolis: T. S. Denison and Co., 1960. 259 pages. Cloth. \$4.50.

Patrology (Patrologie). By Berthold Altaner. Translated by Hilda C. Graef. New York: Herder and Herder, 1960. xxiv + 660 pages. Cloth. \$10.00.

Revivals: Their Laws and Leaders. By James Burns. Grand Rapids: Baker Book House, 1960. 353 pages. Cloth. \$3.95. A reprint of the 1909 edition, with opening and closing supplementary chapters by Andrew W. Blackwood, Sr.

The Social Sources of Church Unity: An Interpretation of Unitive Forces and Movements in American Protestantism. By Robert Lee. Nashville: Abingdon Press, 1960. 238 pages. Cloth. \$4.50.

Why I Am a Unitarian. By Jack Meldensohn. New York: Thomas Nelson and Sons, 1960. 214 pages. Cloth. \$2.95.

Existence and Faith: Shorter Writings of Rudolf Bultmann. Translated by Schubert N. Ogden. New York: Meridian Books, 1960. 320 pages. Paper. \$1.45.

Gospel and Myth in the Thought of Rudolf Bultmann (L'Evangelo e il Mito nel Pensiero di Rudolf Bultmann). By Giovanni Miegge. Translated by Stephen Neill. Richmond: John Knox Press, 1960. viii + 152 pages. Cloth. \$4.00.

How Jesus Became God: An Historical Study of the Life of Jesus to the Age of Constantine. By Conrad Henry Moehlman. New York: Philosophical Library, 1960. 206 pages. Cloth. \$4.75.

How the Catholic Church Is Governed. By Heinrich Scharp. New York: Herder and Herder, 1960. 168 pages. Cloth. \$2.95.

In the Twilight of Western Thought: Studies in the Pretended Autonomy of Philosophical Thought. By Herman Dooyeweerd. Nurfley, N. J.: Presbyterian and Reformed Publishing Co., 1960. xvi + 195 pages. Cloth. \$3.50.

Moses. By Gerhard von Rad. New York: Association Press, 1959. 80 pages. Paper. \$1.00.

The Nature of Science and Other Essays. By David Greenwood. New York: Philosophical Library, 1959. xiii + 95 pages. Cloth. \$3.75.

Philosophy of Judaism. By Joshua Adler. New York: Philosophical Library, 1960. 160 pages. Cloth. \$3.00.

Reason and Genius: Studies in Their Origin. By Alfred Hock. New York: Philosophical Library, 1960. 138 pages. Cloth. \$3.75.

Sociology of Religion. By Georg Simmel. Translated from the German by Curt Rosenthal. New York: Philosophical Library, 1959. x + 76 pages. Cloth. \$3.75.

A Study of Hebrew Thought (Essai sur la Pensée Hébraïque). By Claude Tresmontant. Translated by Michael Francis Gibson. New York: Desclee Co., 1960. xx + 178 pages. Cloth. \$3.75.

Kierkegaard. By S. U. Zuidema. Translated from the Dutch by David H. Freeman. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1960. 50 pages. Paper. \$1.25.

The Lutheran Church Among Norwegian-Americans: A History of the Evangelical Lutheran Church. Vol. 1: 1825—1890; by E. Clifford Nelson and Eugene L. Fevold; xix + 357 pages. Vol. 2: 1890—1959; by E. Clifford Nelson; xix + 379 pages. Minneapolis: Augsburg Publishing House, 1960. Cloth. \$12.50 per two-volume set.

Die Mitte der Zeit: Studien zur Theologie des Lukas. By Hans Conzelmann. Tübingen: J. C. B. Mohr, 1960. viii + 241 pages. Cloth, DM 27.00; paper, DM 23.00.

Nietzsche. By H. Van Riessen. Translated by Dirk Jellema. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1960. 51 pages. Paper. \$1.25.

Apocalypse 12: Histoire de l'exégèse. By Pierre Urigent. Tübingen: J. C. B. Mohr, 1959. vi + 154 pages. Paper. Price not given.

The Biblical Doctrine of Initiation: A Theology of Baptism and Evangelism. By R. E. O. White. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 392 pages. Cloth. \$6.00.

The Book of Mary (Les Evangiles de la Vierge). By Henri Daniel-Rops. Translated by Alastair Guinan. New York: Hawthorn Books, 1960. 224 pages. Cloth. \$4.95.

Bultmann. By Hermann Ridderbos. Translated from the Dutch by David H. Freeman.

Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1960. 46 pages. Paper. \$1.25.

The Church's Mission to the Educated American. By Joel H. Nederhood. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. xii + 163 pages. Paper. \$2.50.

Dewey. By Gordon Clark. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1960. 69 pages. Paper. \$1.50.

Aus der Welt der Reformation: Mit einer Liste der Veröffentlichungen der Verfasser. By Fritz Blanke. Zürich: Zwingli Verlag, 1960. 112 pages. Boards. Sw. Fr. 14.50.

The Book of Leviticus: Commentary. By Carroll Stuhlmueller. New York: Paulist Press, 1960. 96 pages. Paper. 75 cents.

Difficulties in Christian Belief. By Alasdair C. MacIntyre. New York: Philosophical Library, 1960. 126 pages. Cloth. \$3.75.

The Theology of Reinhold Niebuhr. By Edward John Carnell. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 250 pages. Paper. \$2.45. A large-size paperback reprint of the 1950 edition, with minor revisions.

The Scottish Reformation. By Gordon Donaldson. New York: Cambridge University Press, 1960. 242 pages. Cloth. \$5.50.

The Theology of Diétrich Bonhoeffer. By John D. Godsey. Philadelphia: The Westminster Press, 1960. 299 pages. Cloth. \$6.00.

The Theology of the Major Sects. By John H. Gerstner. Grand Rapids: Baker Book House, 1960. 206 pages. Cloth. \$3.95.

Top Secret Bible Quizzes. By Margaret Anderson. Chicago: Moody Press, 1960. 64 pages. Paper. 60 cents.

The Turtle Dove: A Story of the Mountains of Algeria. By Ferdinand Duchene. Translated from the French by Isabelle May and Emily M. Newton. Chicago: Moody Press. No date. 256 pages. Paper. 89 cents.

The Voice of Authority. By George W. Marston. Nutley, N.J.: Presbyterian and Reformed Publishing Co., 1960. xvi + 110 pages. Cloth. \$2.00.

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